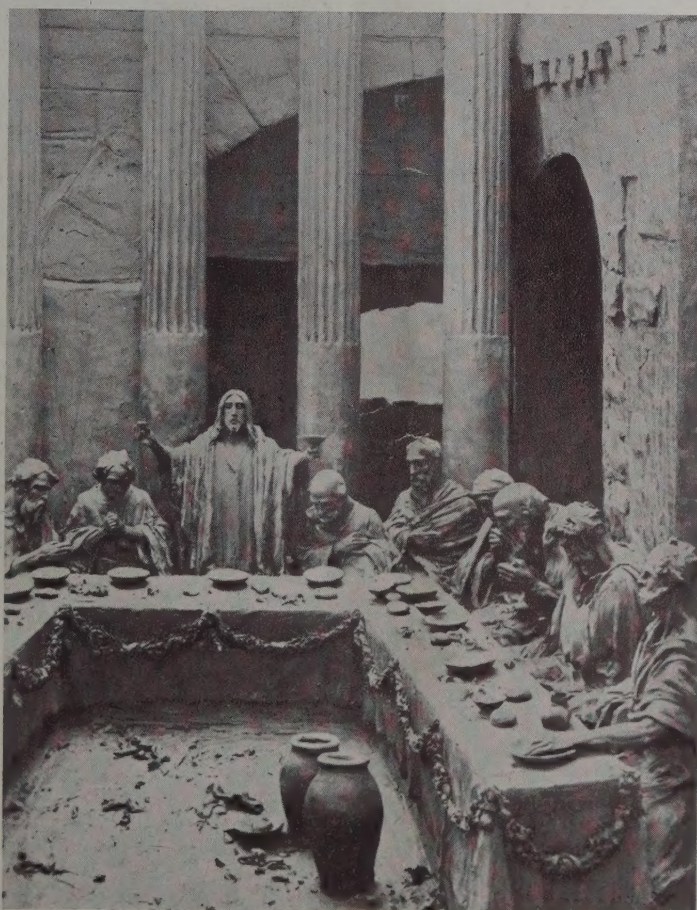


Vol 13 No 1

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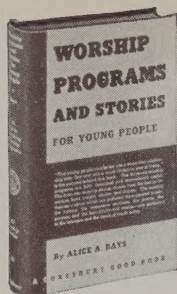
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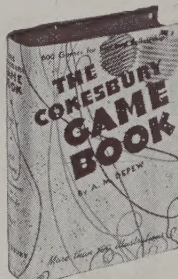
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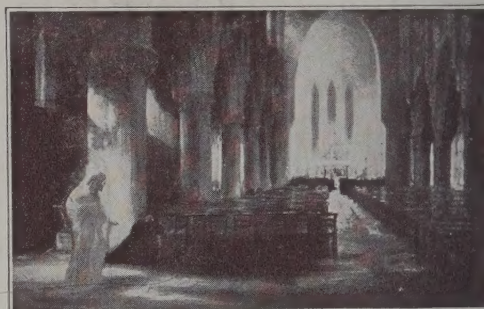
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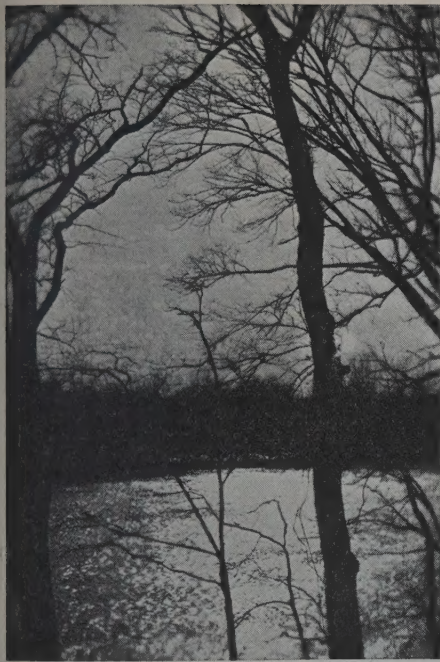
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# International Journal of Religious Education



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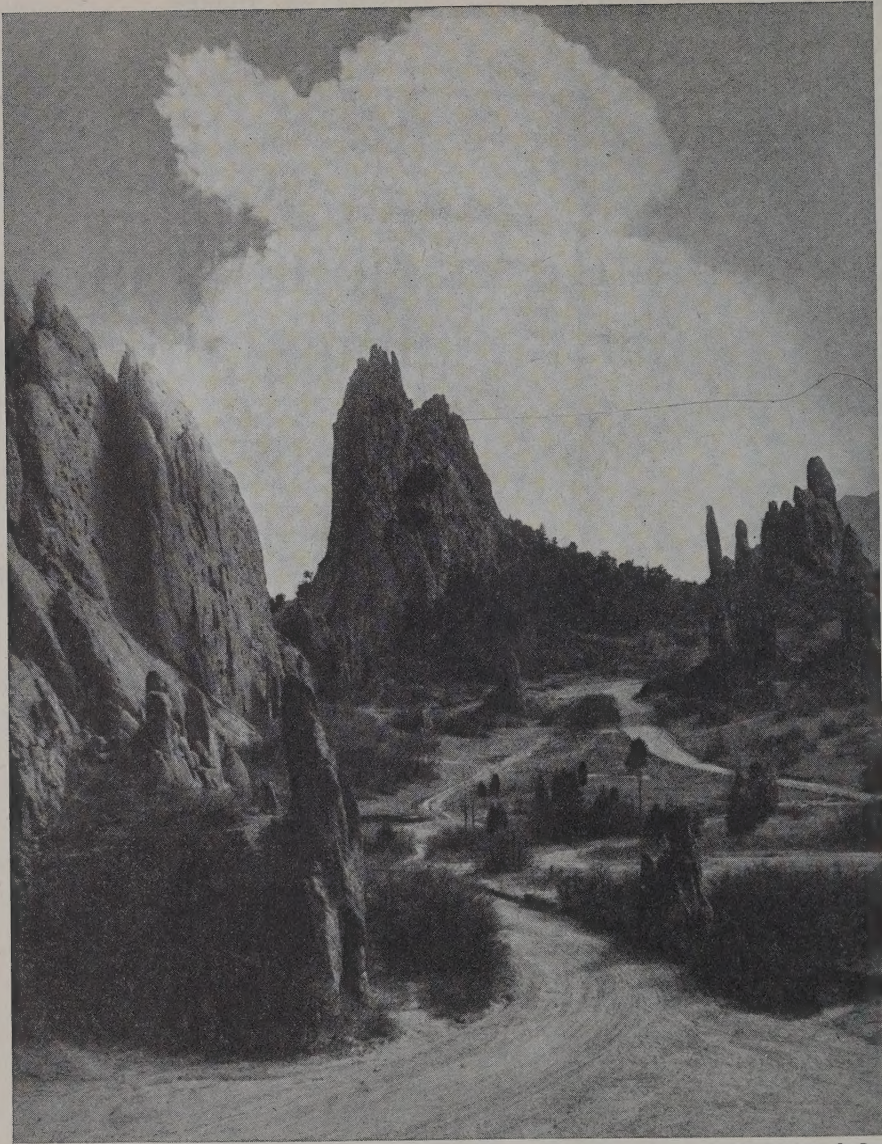
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*For those who dwell in desert places—  
In the lone and waste corners of the earth,  
Amid the appalling grandeur of unlovely nature,  
Among the bleak expanses of their own experience of life,  
With eroded purposes and withered hopes—  
We bring thee, God of all places, this our prayer:*

*Nourish and strengthen thou the forces of regenerative  
life,  
That through faith and pain, vision and understanding  
Have made the wilderness of our hearts to blossom as the  
rose. Amen.*

—P.R.H.





# EDITORIALS

## *The Journal This Month*

EASTER is much in the mind of church people at this season. Those who are planning a special Easter worship service with a simple type of dramatization will be interested in "Behind Locked Doors," which may be used either in or out-of-doors. The Good Friday service for children may be suggestive to workers who wish to give children a sense of the significance of that day. All pastors will want to read Dr. Clark's experience in leading a class which was preparing for church membership. The symposium on week-day church schools and the description of a vacation church school class for intermediates will both be helpful to those who feel the need for additional time for religious education. The opportunities open for these and other types of programs are emphasized by Dr. Armstrong in "Religious Education—For Such a Time." Two other articles deserve special mention: "Building Friendship Between Jews and Christians," which offers tentative steps in the solution of this problem; and "What Standards for Your Home Life?" which is of especial interest to parents. Three new writers begin this month to give fresh and inspiring guidance in departmental worship services.

## *The Church and the Employed Woman*

IF THERE IS a group of "neglected women" in the planning of the average church for its total constituency, it is the group regularly engaged in industrial, business, or professional pursuits. Because of their rigid schedule of working hours, the fellowship, inspiration and service of the regular women's societies of the church are closed to them. For two or three very good and obvious reasons, church school activities do not involve as many from this group as it does homemakers. What elements in the church program then remain to challenge the interest and, therefore, the time, talents, energy and financial resources of this group? The main worship services of the church—and these alone. True, these services are the mainstay of a church program, but as a regular experience, group worship is most meaningful when shared by those whose religious ideals find expression in working together, playing together, serving together—worshiping together being the height of their common experiences.

No wonder, then, that hundreds of employed women, especially those over twenty-five years of age, are lost to the church, and must seek their friendships and recreational life outside the church. There is food for thought in the fact that out of twenty-seven high grade business women recently interviewed for a position in a religious office, only three had even nominally active connections with a church at the time. All had "grown up" in churches and many had

been very active in their home town young people's societies or church school. These facts have further significance when it is borne in mind that the agencies sending these women selected the candidates who had the most church background. So what? Simply this suggestion: that church planning groups think seriously of the special needs of the industrial, business, and professional women in their constituencies and plan to meet those needs as carefully as those of the young married people's groups, the young people, the "boys" and the like. The purpose of this special planning would be primarily to bring the joys of Christian fellowship and service into the lives of these persons, and secondarily to enrich the church by the contribution of personality, prayers, and money that this important group could make.

## *The Roots of Christian Education*

SOME MONTHS AGO a lifelong friend of Christian education gave his interpretation of the sources on which the movement rests. It seems to us so full of meaning that we pass it on to our readers, believing that it will strengthen their awareness and faith.

In an address to the Professional Weekday Educators' Council of Ohio, Mr. Arthur T. Arnold, General Secretary of the Ohio Council of Religious Education, gave his reasons for believing in weekday religious education. As a starting point he gave a basis for faith in Christian education as a whole, and it is with this that we are concerned here.

He pointed out that along one of the branches of the Potomac river, the top of the range has been transformed into an orchard where some of America's finest peaches, large in size, beautiful in coloring, luscious in flavor, are grown. He then said, "While visiting these orchards in peach time I marveled at the perfection of the fruit. One with even a smattering of science would know that it did not just happen. I soon began to discover the contributing causes. There were the geological formation of the soil, which gave flavor and coloring possibilities, and the sunshine which struck the fruit through with juicy ripeness and drew the coloring matter to the surface until every peach looked as if a hundred sunsets had been tangled upon it. There were absence of frost, moisture in right proportions. These, together with cultivation, pruning, and spraying produced a perfect peach."

With that background and each listener no doubt feeling as if he held a peach in his hand, "Dad" Arnold said:

"There are creative factors in the universe, God given, which will produce a perfect manhood if we will but cooperate with them, just as truly as the creative forces in nature will produce a perfect peach as we work with them. Christian ideals, activities, motives and patterns of action are the essence of an abundant life for the individual and



society. The foundation for these is laid in childhood. Their development and enrichment is a lifelong process. The method of development is education. Rightly understood and properly interpreted, the future of our civilization can be risked upon Christian education."

Mr. Arnold went on to point out that, as we are all aware, we live in disquieting and terrifying times. The house of our boasted civilization is shaky. However, many people of other days endured and outlived the tragedies of their time. They did it because they were solidly rooted somewhere. They could say, "While the anchors that faith has cast are dragging in the gale, I am quietly holding fast to the things that cannot fail."

Among the things that cannot fail, for us, the rootage of Christian education in the deep forces of life, God-given as they are, takes first place. The universe itself has set a growing life "in the midst."

## Why Was the Opportunity Lost?

RECENT HEADLINES in the newspaper of a small city reported within a few weeks two local tragedies. In the one case, a young man respected in the community, holding a good position, an active member of a local church, killed his wife and then himself. In the other case, a boy who is a member of a good church family, himself a member of the Sunday school and of the church since childhood, became involved in a series of difficulties which culminated when, in an attempted theft, he killed the owner of the property.

It is, of course, impossible to know from the newspaper accounts all the factors in the case, even when these have been supplemented by first hand contact with responsible persons in the community. We know, however, that both the young men had been under the influence of the church throughout their lives. They are not among those underprivileged persons whom the church has never touched. They are within its own fold. They are known personally by the minister, the officers, and the other men and women of the church. Their parents are life-long church members.

In both cases, the young men were intoxicated at the time of the crimes. The church folk who are stunned by these happenings must go back of the fact of intoxication and ask themselves: Why is it that these young men began to drink? Why is it that the church was unable to provide the sort of help in family life which the parents needed to give their children that spiritual and moral training which would enable them to "stand firm under the pressure of life"? Why is it that the program of an excellent church school and young people's group failed to take hold of the lives of these boys in a vital fashion, give them a sense of purpose, and guide them into worth while and satisfying fields of activity? These are extreme cases. But they are not isolated cases. They are the stark reminders of hundreds of less spectacular cases in which the Christian church has lost an opportunity.

There is so much that church workers need to learn about really effective ways of teaching, ways that actually change life and make a difference in its direction; about ways of preaching that really redirects purposing; about ways of creating a sense of fellowship among its members which transcends all differences of opinion, all differences

of class and race! There is so much church members need to know about ways of helping persons!

It might well be said that no human institution can measure up to a standard which will make it effective in saving all "bad boys," in curing all the ills of men. But the Christian church is more than a human institution. It is more than a human institution because it recognizes at the heart of its life the fact of God, and the availability of the help of God. To the solution of the increasing problem of drinking, to the ever more difficult problem of the maintenance of wholesome family life, to the acceleration of emotional and mental instability among young men and women, the church must make a real contribution because it is the *church*. The Christian people must show the way in which the best scientific knowledge of the laws of personality growth and of mental hygiene can be made available to the little children, growing boys and girls, and mature men and women within an encompassing faith in the reality, the goodness and the availability for human needs of God, the Father Almighty.

\* \* \*

*The above is another in the series of editorials by members of the Editorial Board on Christian education and the news.*

## The Madras Meeting

ALTHOUGH the "Findings" are not yet available from the conference of the International Missionary Council held in Madras, India, reports indicate that it was a most unusual and significant gathering. Representatives of Christian churches in seventy nations or areas met at the Madras Christian College December 12-29, 1938. This was the decennial meeting of the International Missionary Council, following the Jerusalem Conference of 1928. Only forty-nine of the 464 delegates were from the United States. Half the total number represented Christian churches in Asia, Africa, South America, and the Pacific Islands, which left only a small number from Europe and the United States compared to their usual quota in international meetings. Also, representatives of thirty-two national student Christian movements were present as accredited delegates, which again illustrates the uniqueness of the meeting.

The conference met in sixteen commissions for the exploration of various topics. Eight commissions met at a time. In most cases studies had been in progress for months, or even years. By the beginning of the second week work was going forward with intensity and great earnestness. Day and night, discussing in full groups and sub-groups, sitting in their cubicles alone writing memoranda, and in twos and threes drafting tentative statements, the workers struggled with great problems. The reason was clear. From every part of the planet the delegates came to India, drawn by a sense of desperate need for a clear guiding word from God that will give light and power to the Universal Church as to what she must say and do in this time of world crisis. The delegates sought to make the Council as a world-fellowship as fit an instrument of God's mind as possible, and to give as clear a formulation as language could achieve to the word they were sure God was ready to speak through human minds.

In an early issue Dr. Robert M. Hopkins will report on the work done at the conference in the area of religious education.



# Meditations

By ALLAN KNIGHT CHALMERS\*

WITH sustained insight and reverent mind, Dr. Chalmers continues the series of worshipful meditations of which this is the seventh month. The meditations for each Sunday, as indicated by the numbers, are to be preceded by the call to worship printed first.

## CALL TO WORSHIP

We thank thee, O God, for those times when without apparent reason the world seems alive with expectancy. There is a tremble in the midst of common things. Hope struggles to birth. Out of the travail of time, eternity is again made visible in the common day. Life takes on the mystery and the majesty of the Holy.

Lift up your hearts.

Our hearts are lifted unto thee, O God.

Take not thy Holy Spirit from us.

## Silence

Sustain in us, O God, the power of discontent.

Take not the pain of our finiteness from us.

Restore unto us the uprush of joy in caring about thy world;

And renew in us the holy intention to do honor to thy Name.

**I** O loveliness of the eternal God, we thank thee for the fact of beauty. That there is ugliness in the world, we know. We cannot walk the callous streets of our familiar days without awareness of life besmirched. We cannot open our eyes without seeing the smudge made of thy image in the faces of men. To deny ugliness is to evidence that we have lost our purity of heart. It is because we know beauty is that we cannot stand this ugliness life takes on. We thank thee, loveliness of the eternal God, that there is in our hearts a persistent hunger for perfection which will not die.

"Let me learn now where beauty is;  
My day is spent too far toward night  
To wander aimlessly and miss her place,  
To grope, eyes shut, and fingers touching space."

Keep in our hearts the expectancy of the strong and radiant knowledge of the things that belong unto Thy Peace.

**II** O wisdom of the eternal God, we thank thee that the love of truth will not fade out of the mind of man. Man's grasp of life is short and in his nature there is the hunger to succeed. We long for right to prevail and loathe the lies men tell to live. Yet in the world we would like to count. So long our lives have been so short. How can men, in a world where memory fades before we die, make life seem length of days, as wisdom says it is? We hear again, with comfort to our timid minds, familiar words.

God of all wisdom, source of light and meaning behind our world, keep us from an ignorance which makes us think we know all things. May we have the humble heart and quiet mind of truly wise men, who sense the unknowable where human knowledge stops and feel the unseen beyond the bounds of sight. May we be as courageous as true

science, as honest as true religion. May we dare to live what we know; and find in it the joy of living, that the sons of men shall be free and become thy sons, O God, through Jesus, the Christ, our Lord.

Keep in our hearts the expectancy of the strong and radiant knowledge of the things that belong unto Thy Peace.

**III** O passion of the eternal God, we thank thee for the revelation Jesus gives us of the hunger and thirst of thine own heart, concerned for man and for the earth.

He did not stop Judas. Quickly must the traitor do what his misunderstanding mind and wavering will could not see aright.

Prodigals from far countries could not be kept back. That a sheep should be lost in the wilderness, Jesus could not prevent.

Yet by lips and life alike the Christ revealed the mind of the Father. Sin is already forgiven even before it was committed. The expectant eyes of the Father see the dust raised by the tired feet of the returning son even before his form appears on the horizon. A single lost sheep is sought in the wilderness storms until it is found.

O wonder of the passion of Christ's spirit which revealed the eternal God, for all the gifts of the spirit to the restless heart of man, we give our thanks.

Keep in our hearts the expectancy of the strong and radiant knowledge of the things that belong unto Thy Peace.

**IV** O peace of the eternal God, we thank thee for its strange hold on our lives. We remember the words of Christ's going from us: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

We have learned that thy Peace is different from the peace man so often seeks. We so often want complacency. But Thy Peace is a goal and a goad revealing life to be so disturbingly different from what the Voice says it could be, that when once he knows the Peace of God, a man is forever haunted.

Thy Peace is a restless word, forever discontent with the pessimism of an eye, which, looking long on man's frailty, lets the vision "die away and fade into the light of common day."

Thy Peace is life unto our souls. The peace men so often seek lets us die and we do not know that we are dead. Thy Peace touches us with the mystery of "the unfulfilled and unpossessed." We echo in our hearts the word of Augustine, "Thou hast made us for thyself and our hearts are restless until they rest in thee."

We thank thee for the Peace of God which keeps us restless in time until thy will is done on earth.

Keep in our hearts the expectancy of the strong and radiant knowledge of the things that belong unto Thy Peace.

\* Pastor, Broadway Tabernacle Church (Congregational), New York City.





Chicago Tribune

*A Jewish boy is trained in religion*

**I**N THE FIELD of human relations, I fear, "It is later than you think." It is high time for Protestants to do more, in their schools of religion, to break down barriers of prejudice between Jews and Christians. In the survey made for this article, I found that there is an abundance of good will in our Chicago churches. Many of our leaders would agree with Mr. Michael Williams, a distinguished Catholic layman, when in his column in "The Commonwealth" he speaks of this need as follows:

Here in the United States we are in the midst of the gathering storm clouds of racial and religious rivalries, suspicions and dislike rapidly rising toward hatred. We still have time and, I believe, the general will, to prevent the outbreak of the threatened tempest, if only we can use our time and employ our will wisely and effectively. For when we compare the signs of racial and religious conflicts to storm clouds, we should never forget that apt as such comparisons may be, they should not deceive us into thinking that both alike are "inevitable" or "uncontrollable." Natural phenomena, indeed, are inevitable, and uncontrollable; yet even so man's science has devised warnings of nature's outbreaks, and methods for avoiding or at least alleviating their destructive effects. In the fields of moral and spiritual phenomena, mankind's will may be even more effective, if applied wisely, for that realm is not ruled by fatalistic forces; threatened disasters may not only be discerned, but may be prevented, may even be transformed into blessings, if we but will it so wisely and practically.

Although aware of the need, not many churches in the Chicago area, comparatively speaking, are doing much about it. However, some of them are. I shall mention a few things that will be suggestive for others.

\* Secretary, Chicago Round Table of the National Conference of Christians and Jews.

# Building Friendship Between Christians and Jews

By JAMES M. YARD\*

What are our Christian churches doing to combat the growing anti-Semitic feeling in our country? Studies have seemed to show that members of Christian churches as a whole are no more friendly in their attitude toward Jews than are non-members. This fact is a challenge to religious education forces to combat this attitude before it attains serious strength. Dr. Yard, who is close to what all the churches in the Chicago area are doing in the field of Jewish-Christian relations, describes here some of their activities. These projects may be suggestive to other churches and stimulate them to undertake education of an even more fundamental kind. We expect to follow this discussion shortly by an article from a Jewish Rabbi.

The report from Rev. Stanley B. Crosland, Jr., of the Rogers Park Congregational Church, is full of suggestions:

First, we try to develop in our people the attitude that all other religions and religious institutions are engaged in the same important religious task and that we are part of one great movement. We are never in any sense in real competition with other religious groups. Their success is our success, their gain is our gain. Second, we try to develop in our people the earnest desire to know what other religious organizations are doing and thinking. We try to awaken definite curiosity to find out their point of view, their method of operation and the reason for the faith that is in them. No man is truly religious until he understands religion in all its aspects.

In order to accomplish these things, our church has been most enthusiastic in the formation of the Rogers Park Fellowship, the first local branch of its kind in America of the National Conference of Christians and Jews. The Rogers Park Fellowship consists of representatives from all religious groups in the community, including Jews and Catholics. It is a clearing house for all community religious interests. It is the organization through which we get to know one another. Union services and meetings of all kinds are sponsored. Once a year our congregation and minister attend a regular Friday evening synagogue service. We go as a congregation of Christians to worship with and as the Jews worship. At this service, at our request, the particular Jewish emphasis on the customs, rites and rituals are used so that as far as possible we Christians feel in worship what the Jews feel in worship. On the following Sunday morning, the congregation of the synagogue and their Rabbi unite with us in a distinctly Christian service so that as Jews they may feel somewhat as we Christians feel in our worship. Any attempt to change our service in these union meetings in order to find a common group misses the main objective of trying to appreciate one another.

In addition: For five years now we have had an annual union dinner of Protestants, Catholics and Jews either in a church or in a synagogue, in order that all three groups may have social contacts. Our church



school classes visit as guests the religious educational classes of the same groups in the synagogues. Our young people and high school groups do the same thing, and occasionally invite to their meetings their Catholic and Jewish friends. We also sponsor in the home informal friendly teas where a Protestant, Catholic, and Jewish family can be together for an evening.

In the Hyde Park Baptist Church they have had a course in the high school department entitled "Understanding the Hebrews." This study was undertaken against the background of the ancient Hebrews and their customs, but its immediate objective was a better understanding of their Jewish neighbors. A group of twenty-six young people attended at that time an Orthodox Jewish service in order to gain a better understanding of Hebrew worship. This church was recently host at a luncheon to representatives of the women's societies of nearby Catholic churches and Jewish temples. It was an excellent project in adult education.

Dr. Albert Buckner Coe, of the First Congregational Church of Oak Park, reports:

The minister's sermons, with great frequency, deal with questions that relate to the groups as one. Warnings are given concerning the ruthlessness of propaganda and appreciation is expressed of the points all hold in common. Hymns of brotherhood are sung at frequent intervals. The textbooks of the church school for youth, and the Bible class for adults keep the subject of cooperation constantly in the foreground. Group visits to Catholic and Jewish houses of worship are encouraged. The best literature on the subject is made available to the church members. Catholic and Jewish speakers are freely used in the Sunday Evening Forum.

In the New England Congregational Church there is an interesting project under way for college age young people, under the leadership of Rev. Alva Tompkins. Frequently on Sunday evenings, the Young People's Society invites in a number of friends who are Jewish and Catholic. There are songs and musical selections by the guests and a speaker. They eat supper together and have a general good time and, best of all, get acquainted. Mr. Tompkins makes the following suggestions, many of which can be used in work with adults as well as with children and youth:

For those who would break down the psychological barrier which separates the two groups, I have a few suggestions which have helped me:

1. Get to know at least one member of the other group as an intimate friend. At least one half of your fears will be dispelled by this single relationship.

2. Make at least a casual study of the races of mankind. You won't discover any superiority worth fighting about.

3. Take a glance at the living religions of the world—preferably starting with those of the Far East. Conclude your study with Judaism and then Christianity. Then sit down and try to state what you regard as the differences and the similarities between Judaism and Christianity. I am bold to predict that you will readily see why Jesus never broke with Judaism, and why Paul and Peter tried desperately hard to keep Christianity in the Jewish fold.

4. Read a good history of the Jews, such as Sachar's *Outline of Jewish History*.

5. Attend services at a synagogue, both the Friday night worship service and the celebrations on the high holy days.

6. Work shoulder to shoulder with some of your Jewish friends in causes in which you both believe.

A community inter-faith project was carried out in

February of this year jointly by the Hyde Park-Kenwood Council of Churches of Chicago and Temples Isaiah Israel, Sinai and K.A.M. Three inter-faith meetings were held, one each week. Two were in Jewish synagogues and one in a Christian church. Worship in each case was conducted in accordance with the practices of the entertaining congregation. A social fellowship hour; conference themes on "Our Common Heritage" and "Jews and Christians in the World Today"; speakers each time from the two groups; and forum discussion periods on common problems featured the programs.

In addition to the above reports, the following suggestions will be helpful:

Valuable material in connection with programs dealing with inter-racial and inter-religious understanding may be obtained from Mrs. Rachel Davis-Dubois, director of "The Service Bureau for Intercultural Education," 106 Waverly Place, New York City.

Schools in Christian Living in some places are using these topics: "Our Common Religious Heritage" and "Jews and Christians in the World Today."

A pamphlet for discussion groups of young people is "New Relationships with Jews and Christians," by Mrs. Abel J. Gregg, published by the Association Press. A helpful book for general reading is *All in the Name of God*, by Everett R. Clinchy, published by the John Day Company.

Correspondence in regard to this problem can be addressed to the National Conference of Christians and Jews, 300 Fourth Avenue, New York City.

## A Letter to the Janitor

*The following letter was written by the minister of a church to his janitor. It brings out the importance of the work of the janitor, which is not always recognized either by that workman or by the officers and members of the church.*

*Dear Co-Worker:*

Yours is one of the greatest tasks in the local church. You are a real member of the ministry of this church of Jesus Christ. First, you are a minister of worship, and your work there is very important. The effectiveness of a service of worship may be materially raised or lowered according to the comfort and cleanliness of the place of worship. The choir and pastor may be unsuccessful in their efforts to help people to find God in worship, unless they have the help which you may give. You are a minister of this church.

Then, you are an important teacher in the church school. Our pupils are learning not just what they are told; they are also learning what they see, and hear, and feel, and according to their feeling about the place where they study and worship. They are also learning from the attitude of those who are responsible for the rooms and conditions under which learning takes place. You have much to do in all these particulars. Furthermore, if the pupils can feel that you are their friend, it will warm up all their thought and feeling about the church, both as a place where study and worship take place, and as a family of those who love God. So, you are on the staff of religious education in our church.

You are a member of this church. This is your family, and your pastor sincerely hopes that your position of service and trust here in this church may be one of the most rewarding experiences of your life.

*Your friend, and pastor.*



# When Boys and Girls Join the Church

## One Pastor's Plan

By ARTHUR TILLOTSON CLARK\*

**T**WENTY-FOUR boys and girls of high school and junior high school age became members of the First Methodist Episcopal Church of Evanston, Illinois, last Palm Sunday at the conclusion of a Lenten Preparatory Class. The class was conducted by the writer who is assistant pastor of the church. The assistant supervisor of education and the teachers of the boys and girls gave hearty cooperation to the project, getting in touch with parents and announcing the class to the students.

### THE CLASS IN SESSION

The class met for one hour on five successive Sunday afternoons. The text-book used was *Our Church*, written by John Leslie Lobingier and published by the University of Chicago Press, a booklet intended for use in a much longer study but an excellent basis for our course. We used parts of the booklet in the class and most of the boys and girls bought copies and read not only the chapters we used but others also.

It is the conviction of the leaders of this church, as of many others, that the children who are members of the church school are in a very real sense members of the church. In becoming full-fledged members they are, therefore, not stepping from one organization into another but are simply coming into a closer relationship with the church as a whole. This conviction naturally influenced the class we conducted.

The approach used is well expressed in the following words from the Teachers' Manual for *Our Church*: "It will be obvious at once that the content of the material and the method here employed are unlike those usually found in church-membership training courses. Such courses usually have the intellectual approach; they attempt to teach subject matter; they concern themselves with the doctrines of God, the Holy Spirit, Salvation, Conversion, etc. The present writer believes that a consideration of such questions does not constitute the best training for membership in the church. He believes that it is more satisfactory to begin with young people's present relationship to the church, to lead them increasingly into the church's life and activities, to aid them in coming to an understanding of the place and work of the church in the various relationships of life, and to deepen their appreciation of, and loyalty to, the church as their own institution. He believes that it is more important for young people to grow into the life of the church than to try to understand the doctrines which the intellectual leaders of the church have debated and taught. He believes that their desire for church membership should grow out of a realization of the fact that the church is the agency which

best helps one to live in accordance with Jesus' way of life."

In order to make the class as helpful as possible, we invited adults especially qualified to present phases of the church life to speak to the boys and girls and answer questions. At the first session, for instance, the chairman of our church's board of education spoke on the subject, "The Church at Study." As the young people were all members of our church school, we were thus beginning right where they were. All the speakers encouraged the boys and girls to ask questions and make comments. This made the discussion periods interesting and instructive.

At the beginning of the first session the assistant pastor spoke briefly concerning the purpose and basis of the course and covered as thoroughly as he could in the short time allowed the material in the first three lessons of the text: "Our Church,"

"Why We Have Churches," and "The Church at Worship." A lively discussion developed on these subjects. The first session concluded, after the section devoted to "The Church at Study," with a brief consideration of "The Church's Social and Recreational Life," thus linking our class with the evening program which the young people would soon be enjoying.

At the second session, the entire time was given to the study of the lesson on "The Church and This Community." Two outstanding leaders in community service spoke. One of these was a leader in the women's work of our church and chairman of the board of directors of a social settlement in Chicago supported by our church. The other was a man who has been prominently identified with many forms of social service in Evanston. The impression they made on the boys and girls was indicated by both their keen attention and the intelligent questions they asked.

At the third session the chairman of the Finance Committee of the church spoke on the subject of the lesson on "Our Church and Money." He gave a good picture of the responsibilities of the Finance Committee and impressed upon them the importance of regularity and generosity in the support of the work of the church at home and abroad. Following this talk, the assistant pastor spoke on "Our Church at Work in the United States and in the World."

At the fourth session a professor of church history spoke on "Our Church's Heritage," the subject of four lessons. In a fascinating way he drew a picture of the early church and of the development of the church.

At the fifth and final session, the assistant pastor and the assistant supervisor of education led a discussion on "The Christian Life" and "How the Church Helps One to Live

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<sup>1</sup> Used by permission of the University of Chicago Press.



the Christian Life," the subjects of two other lessons. We talked of Christian faith, faith in the Christ-like God. We tried to make clear all that is involved for a boy or girl of high school or junior high school age in living a Christian life and all that is involved in loyalty to the church. The young people were then asked to decide whether they would endeavor to live that life and to give their loyalty to the church. Their affirmative decision was unanimous.

#### RECEPTION INTO CHURCH MEMBERSHIP

On Palm Sunday the high school and junior high departments of the church school had a worship service in the chapel before church. At this service the assistant pastor explained the meaning of baptism and then baptized those who intended to join the church but had not previously been baptized. Then followed an explanation of the meaning of the Lord's Supper, including careful instruction on how to take part properly in this sacrament.

The ritual used for the Lord's Supper was one written especially for this group by educational leaders in this church. The use of this instead of the traditional ritual of the church made the sacrament especially helpful and meaningful to the boys and girls. At the conclusion of the sacrament of the Lord's Supper, the young people who had been prepared for church membership were escorted to their seats in the larger sanctuary.

At the appropriate time in the church service the assistant pastor asked the boys and girls to come forward. As they stood at the foot of the steps to the chancel he stood on these steps and read the service for reception of members. The congregation, composed that morning of about fifteen hundred people, looked on with keen interest. After the new members had answered the questions and prayer had been offered, the assistant pastor shook hands with each of the boys and girls, calling each one by name and welcoming them into the fellowship of the church.

#### WHAT THE BOYS AND GIRLS SAID

Some time after this, several of these new members were asked to tell what they thought of the class in which they prepared for church membership. The following quotations from these students are illuminating.

A girl in third year high school wrote, "My reasons for attending the class were to get clearly in mind the views a Methodist had on religion, how to think of God, and how much we're to rely on him. You answered these questions satisfactorily, so I really knew what I was doing when I joined the church."

The reports of the members commended the work of all the leaders who spoke at the various sessions. One boy wrote, "I gained very much from this course. Not only did it help me to understand the spiritual value of becoming a member of the Christian Brotherhood, but I learned what a great influence our church has in our lives and the lives of other people all over the world. I was also interested in finding out how the church is run, the workings of the Finance Committee, the reasons for having a church budget, etc." Wrote another boy, "I thought the talks of the different people quite interesting."

The class might, undoubtedly, have been conducted in a much better way than it was and we hope to improve it a good deal this year when we train a new group of boys and girls for the coming Palm Sunday reception of members. We shall follow, however, the same general principles and shall lay even greater emphasis on pupil participation.

## A Good Friday Service for Children

GOOD FRIDAY, to the children and young people of our community, had always been just another holiday. The local Church Federation had always sponsored a three-hour service, starting at noon, for adults, but no provision was made for the younger members. The directors of religious education of the various churches in the town wished to give the day a deeper meaning to the children, and sponsored the program given below.

Children of junior and intermediate ages were the ones for which the program was planned, but all ages were welcome. As much as was possible, the children helped in the final plans, and the various parts of the service were prepared or performed by groups from the various churches. A young person presided, and no adult participated except in the telling of the story. It was in fact, as well as in theory, a service for children.

The service started promptly at one o'clock and was over in less than an hour. For those who are in doubt about children's willingness to attend such a service, it may be noted that the first year this was tried one hundred children were present and the second year one hundred and fifty came. The program was as follows.

#### PRELUDE

PROCESSIONAL: "Fairest Lord Jesus"

*(The group will stand and sing with the choir)*

CALL TO WORSHIP: *(Group standing)*

Leader: The Lord is in his holy temple. Let all the earth keep silence before him.

Group: For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.

Leader: O come, let us adore him, Christ the Lord.

ANTHEM: "There Is a Green Hill Far Away." Alexander—Gower

*By Junior Choir*

#### MOMENTS OF SILENCE:

Leader: Let us remember Jesus as a young boy living in Nazareth, playing with his friends, helping his father and mother in his home, going to school, growing tall and strong, loving and being loved by God and man.

*Moment of silence*

Leader: Let us remember Jesus, the young carpenter, doing his share of the village work, being kind to his neighbors, showing through his actions that God is love.

*Moment of silence*

Leader: Let us remember Jesus, the teacher, teaching his friends by his own life the way that God, our Father, would have us live if we would be happy and make the world a better place.

*Moment of silence*

Leader: Our Father, we thank thee for the life of Jesus. May we have the courage to grow to be like him, and do our part in carrying on the work he began here on earth. Hear us while we pray the prayer he taught us.

THE LORD'S PRAYER

*(Continued on page 40)*





Paul Barker

*The wrong kind of leadership*

## The Challenge to the Churches

By FRANK M. MCKIBBEN\*

EDUCATION under the direction of the state has gone forward during the past few decades with enormous rapidity. Religious education at the hands of the church has made progress, but has lagged very much behind public education. The public schools of America, with all their defects and limitations, are offering to the children and youth of America the richest and most extended training to be found anywhere in the world. The schools are saying in effect to our youth, "We are preparing you for life. All the major interests and activities of life are included in the program we are offering you." All except religion. Upon one of the oldest and most fundamental concerns of mankind the public schools are silent. Youth are given the impression that religion is an elective in life, something they can go apart from the main business of living to receive at the hands of the church on Sunday.

It is doubtful if Protestant people in general realize what an unfortunate situation this creates with respect to the objective Protestant churches have in mind, namely, making religion central in the lives of children and youth. With all that the church is trying to do, young people are failing to secure adequate orientation in religion. The impression created on them by the omission of religion from their general educational experience is dead wrong. How long dare we continue this situation before we will have set the feet of the whole next generation "going down the wrong road in life"? Anyone familiar with life on the American university campus realizes what has already happened in the utter ignorance of religion and complete indifference to its claims characterizing the majority of college students. This is a situation that ought to give grave concern not only to church people but also to all who believe that our democ-

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# Weekday Religious Education Today

racy requires for its preservation and direction the guidance and support of sane wholesome religion. There is no guarantee whatsoever in the present educational set-up in American life that religion will continue to play a dominant rôle in our social life.

It is assumed, of course, and quite properly so, that the public schools cannot teach religion. But it should not be assumed, as is quite generally the case, that they should be so indifferent and often hostile to any suggestions of co-operation between church and state. Those who direct the state's program of education often assume a paternalistic attitude that is not entirely justified. The Supreme Court of the United States has ruled that "the child is not the mere creature of the state. Those who nurture him and direct his destiny have the right coupled with the responsibility to prepare him for additional obligations." The home and the church are on justifiable grounds when they request that a portion of the time that children spend in formal education



Paul Barker

*In cities children spend their free time on the streets*

be set aside for the more adequate religious training of the young.

To the response customarily made by schoolmen that the public school program is already overcrowded, the point must be pressed that progressive leaders in education have always contended for the entrance of new subjects and interests into the curriculum on the basis of relative merit. The claims of religion for a place, not in the public schools, but in the everyday educational experience of youth, must be made by parents and churches on the same basis, relative values. It is high time that those who believe that guidance and motivation of religion should be woven into the very texture of young America's character should press their claims. Religion deserves a far larger place in the educational scheme of American society than it now has.

Aggressive church leaders are not desirous of doing injustice to our children, to national traditions, or to the highest welfare of the public school system. But to the

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# The Need and Two Practical Programs—A Symposium

extent that progressive educators assume to be preparing young people through twelve years of schooling for life, to that extent they should be challenged to think through with us how religion may enter into the educational experience of the youth of America in a way commensurate with its importance in well-rounded development, and in harmony with sound American traditions. Cooperative thinking and action are urgently needed.

## A State-Wide Program

By MINOR C. MILLER†

THE WEEKDAY religious education movement in Virginia has been built upon the recognition of a great need and a great neglect. In 1928, the Virginia Council of Religious Education, in cooperation with the State Agricultural College, published the results of a fact-finding survey, which showed that only 31 per cent of the population of the state was enrolled in Sunday school. About the same time, the Council of Religious Education conducted a biblical information test in which 18,483 pupils, from 213 high schools participated. Of this number 16,000 were unable to name three prophets of the Old Testament, 12,000 could not name the four gospels, and 10,000 could not name as many as three of the disciples of Jesus. A total of 12,000 of these pupils stated that they attended Sunday school regularly, but they made only a slightly better grade than children who did not attend Sunday school at all.

The publication of the results of these tests gave the impression all over Virginia that Sunday school work was not very efficient. It was never considered that the mastery of biblical facts constitutes the goal of religious education, but such amazing ignorance did suggest the inference that chil-



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Arriving for the weekday church school

dren who have such little information about biblical facts, may have difficulty in carrying out in conduct the message and spirit of the Bible. This test produced a real shock in church circles in Virginia.

In recognition of the need for more adequate religious training for the masses, the state Council of Religious Education began to study the possibilities of weekday religious education. As early as 1925, the State Department of Education expressed interest in this movement and it has remained interested and sympathetic through the years. It has been made very clear, however, that the State Department would not look with favor upon "released time" for religious instruction unless all of such instruction can have the guidance and supervision of a competent state agency, representing the cooperating churches. In view of the fact that the Virginia Council of Religious Education is the only state-wide interdenominational church agency in Virginia, it has assumed that it has a strategic opportunity for service in the field of weekday religious education.

The first classes were started in one city and three counties in the autumn of 1929. The movement has developed gradually and has spread to practically all sections of the state. In the report for December 1938, classes were being conducted in 154 school communities, in twenty counties and three cities with a total enrollment of 18,895. This is 93 per cent of all the children who were given the opportunity to take the work this year. There are twenty-three full time teachers and nine part time teachers. Two other counties started the work February first of this year. The teachers receive approximately the same salary as is paid to public school teachers in the same community. The teachers come from thirteen states and they have received their training in some of the leading schools of religion in the United States. More than half of the full time teachers have the masters degree or its full equivalent, and all have had special training in religious education.

The work in each county or city is carried on under the general direction of a county or city council of religious education. Each council of religious education has its own budget and hires its own teachers and assumes full responsibility for the management of all local work. In all other respects, however, the entire movement is regarded as a movement of the state council. The General Secretary of

† General Secretary, Virginia Council of Religious Education, Bridgewater, Virginia.



R. Nahodyl

Block printing an altar cloth



the state council has nominated every one of the whole time teachers and all of the teachers have had his approval. The Virginia Council of Religion Education has developed a curriculum guide, which attempts to correlate the work of religious education with the work of the public schools. This has been considered and approved by the leaders in each local organization and is used in all of the schools throughout the state. Two or three times each year the state organization brings all the teachers together for conference with the Supervisor of weekday religious education and other specialists.

Leaders from all denominations (there are no exceptions) have expressed interest in this movement and have been giving splendid cooperation. Also, both the state Parent-Teachers' organization and the colleges and universities have helped to promote the work. The state Council is now engaged in a program of promotion and guidance in approximately fifty other counties and cities of the state and the outlook for further development is most encouraging.

## Cooperation Within a City

By C. E. ASHCRAFT†

GRADUALLY, during the past century, character education, as conducted by the public schools and by various private organizations, has become separated from religious education, as carried on by the churches. In Dayton, Ohio, we are trying to bridge this gap by bringing about cooperation among all groups interested in the education of children. For sixteen years, Dayton has had weekday church schools. On time released by the public schools, our Christian teachers instruct the pupils in the churches. Last year, 3,326 children in 104 classes were taught by six professionally trained religious educators. The schools are supported by the Protestant churches cooperating in the Montgomery County Sunday School Council of Religious Education. The public schools are willing, even anxious, for us to provide an opportunity for Christian religious education for all pupils of the school system who desire it from the first grade to the senior year in high school. Public school leaders say that the weekday schools are not only a positive force for good in the community but also that their problems of discipline are reduced by such teaching.

When the Dayton public schools were closed for three weeks last fall, due to financial difficulties, the weekday church school leaders organized a Winter Vacation School. Within a week's time these were operating in six centers with large attendance. The help of fifty volunteer leaders, the regular weekday school teachers, and unusual coopera-

tion on the part of all churches and character-building agencies made these possible.

As an outgrowth of the weekday classes, there are now in the city three coordinating councils, which bring together once a month the leaders of the schools, churches, boy and girl scouts, libraries, P.T.A.s, social agencies, Y.M.C.A., Y.W.C.A., and other organizations of their respective communities. These leaders discuss common community needs and problems, and unite in supporting measures for common good and opposing common evils. The coordinating councils made the following possible: We worked in the campaign which resulted in voting out saloons in two precincts of one community. We circulated a leaflet through the schools for two years, revealing to the parents and children the worthy movies. We promoted the va-

cation church schools of the cooperating churches. We had a playground with facilities opened and directed educationally for the children, young people, and adults during last summer. We discovered that salacious literature was being sold to the children and we attempted to have it removed. We found that a calendar for each community helped to solve certain problems. This calendar reveals the work done by the different organizations and permits each group to evaluate its contribution to the character of the child and the improvement of the community.

The steering committee of the councils recognizes the need of coordinating the curricula of the various agencies. In our summer program for the community we used the Cooperative Vacation Church School texts. At any time during the year when real needs have been discovered among the pupils, the weekday teachers and the others have adjusted their guidance of experiences to include study, discussion, and action in this field. An example of this was in the field of motion pictures. One group of pupils thoroughly explored this problem, built their own criteria for evaluating pictures, and shared their findings with the rest of the school children and their parents through the Parent Teachers' Association.

We have begun coordination of agencies dealing with children and youth but we have not touched the major factor in this situation, the home. Virtually all the problems of our community depend for their solution upon the home. We have urged adult education but we need more definite programs. We have asked the high school to place in its courses science materials which will help future parents in the rearing of their children. We have made weekday religious education available to only 3,326 pupils while 9,000 more pupils are available for classes if finances could be found. Through school, church, weekday classes, and all the cooperating agencies, we seek to build Christian character but the problem of the home is basic. It is the problem on which all the agencies working cooperatively through our coordinating council must help solve.



*Puppets made by weekday school group*

Newspictures, Inc.

† Dean, Bonebrake Theological Seminary; Chairman of Weekday and Coordinating Committees, Dayton, Ohio.



# We Could Try That!

"We'll try anything once" may express a bit of bravado. But it keeps life from being dull, to say the least. In a deeper sense it expresses the truly scientific attitude. The Darwins, the Edisons, the Einsteins opened the vistas of the Unexplored because they dared to try what everyone else knew was foolish and futile. The new and more effec-

tive program of Christian education of tomorrow will be discovered and developed by those restless and disturbing adventurers who will try anything once.

What is your problem? What is your experiment? What is your discovery? This is your page to share it, to dare others with it. We dare you to report it here.

## The Whole Church Worships

"Why should not our children and young people lead us in worship?" asks Miss Iris V. Arnold of the Hollis Presbyterian Church, Hollis, Long Island, New York. Then she answers her own question, "We take this for granted on Children's Day. How often we miss our opportunity there! We exhibit the children and the only adult reaction is that the children are charming. The morning service is for worship. I have had children, from beginners to seniors, participate in a formal worship service. The beginners, standing in their places, sang one of their own hymns which fitted in with the theme of the service. The primaries did the same and one of them led us in Psalm 100 for the call to worship. This was most impressively done on Youth Sunday which came in January and at which the seniors and young people took charge of the entire service.

"The church school members are also used at special evening, vesper, or midweek services. Plays and pageants are often impressively performed and the children have a sense of participation in and service to the whole church while the adults get a new experience in worship.

"The Junior Choir performs a similar service of educating adults to the part which the church school plays in the life of the church. Ours have always sung at the special church services. We plan to use them also at a regular early morning service. A high school choir can be used at an evening service. In some churches children and young people are present at every church service, adding to the beauty of worship by the exquisite quality of their voices. This can happen when the whole program is planned with this full participation definitely in view."

## An Experiment with a Comprehensive Adult Education Program

When an adult department of the Sunday school has completely disintegrated and the task of reorganizing proves to be hopeless, how is the educational need of the adult church membership to be met? Three years ago (writes Rev. Glen Emerson Weimer, of First Congregational Church, Belding, Michigan), I began a ministry in a church where that kind of problem was faced. A beginning has been made in its solution. For the past three years a selection of some eight or ten possible courses was announced. From this group the adults elected those of interest to them. These studies were held in the church, some after the regular morning service and some on weekday evenings. The longest of these courses were for three months, and the shortest were for six weeks.

This last winter the following attempt was made to enroll more people in definite courses for the study of "Religion in

the Life of Today." After announcing the available courses for the winter, "key families," a husband and wife, were asked to invite from six to ten couples to join them in such a course. Those responding to the invitation met in the home of the host and together selected the course that would be taken. A secretary was elected to keep a record of attendance, distribute literature, etc. The course would require an evening a week for six weeks—an hour and a half being the usual length of each session. Only two groups were so organized this winter—a third failed to materialize because of conflicts during the period of Lent. One group met in the home of the host during the entire course. The other arranged a schedule of meetings in the various homes of those enrolled.

Besides these that met in the homes, two groups met at the church, one on Sunday morning, one on Thursday evening. The Sunday morning course was a study in the "Life of Christ," the textbook being Denny's, *Career and Significance of Jesus*. The Thursday evening course was a study of the New Testament literature, the text being Goodspeed's, *The Story of the New Testament*. The Monday evening course was a practical study, the text being Wieman's, *Methods of Private Religious Living*. This group also asked for a half hour to be given each evening to the study of some book in the Bible. So the Book of Genesis was selected by them, and studied with attempts to evaluate the book historically, devotionally, and religiously. It might be noted that these courses and texts are all found in the "Learning for Life" program.\*

The Wednesday evening class went into deep water and selected a course in the "Philosophy of Religion," the text being Lyman's, *The Meaning and Truth of Religion*. This group also selected a book from the Old Testament for the first half hour of study, the book of Job being chosen. Its dramatic discussion of the problem of evil was enjoyed by all. In each of these courses an offering was taken until there was sufficient in the treasury to buy the text studied for the church library.

Now then a few words about the value of the small group. The home classes proved to be the most satisfactory. In fact there was a warmth, an informality, an intimacy, a sharing of views, that has never been evident in the church classes. In the homes, seated about a friendly hearth, the real yearnings, desires, and perplexities of people were revealed. Again and again I had the feeling that a leaven was being created which would ultimately reach wider areas, that here a fellowship was in the making, a comradeship that would never arise in the larger group. Already there are requests that the home classes be repeated next year, that others be organized. And the Board of Christian Education is now studying the

(Continued on page 18)

\* Described in Bulletin 410, International Council of Religious Education, 203 N. Wabash Ave., Chicago, Illinois. Price 15¢.



# Behind Locked Doors

## An Easter Worship Service and Play

By SUSAN WELTY\*

HYMN PRELUDE: "The Day of Resurrection." John of Damascus—Smart

LEADER: Every year we celebrate at Easter time the old miracle, the ever-new miracle, of the coming of spring. It symbolizes for us the greatest event in the history of our faith, the miracle of the resurrection of Jesus Christ. And both are symbols of the love of God, which teach us not to fear death, for life follows it; nor to be crushed by defeat, but to transform it into victory.

HYMN: "Welcome, Happy Morning." Venantius Fortunatus—Sullivan

RESPONSIVE PRAYER:

Leader: Lord, thou art praised in many lands,

Response: But many praise thee only with their lips.

Leader: Thou art served by many faithful disciples,

Response: But many of thy children regard thee only with indifference.

Leader: Thou art worshipped by many nations,

Response: But many set up other gods before thee.

Leader: In these difficult days, the world seems locked in a returning winter of barbarism, with its cruelties, its starvation, its persecution, its mass murder. We who have been born into Christian homes, in a Christian nation, who have breathed the traditions of our faith with the air that sustains us, who have accepted it thoughtlessly as the standard of our civilization, now see it cast aside, denied, contradicted, by powerful states whose people are our Christian brothers. Alone among human institutions, the Church still stands for the universal brotherhood of man. The spring of law and peace and kindness seems very far away.

Unison: Lord, make us worthy of the name of Christ. Raise us up, together with him, that we may set our minds on the things that are above, and seek thy kingdom of righteousness with singleness of purpose. May our hearts, our minds, and our hands, praise, serve, and worship thee. Strengthen our faith in the ultimate victory of good over evil. Help us to face the scorn, the indifference, and the hatred of our contemporaries with the loving spirit of Jesus. Help us to take new courage from the Easter message, remembering those first discouraged disciples, who, in the black hours after their Lord's crucifixion, fearful of the enemies who had slain him, behind locked doors waited and prayed.

THE PLAY: "Behind Locked Doors." (See below.)

HYMN: "Christ the Lord is Risen Today." Wesley—Ar. from *Lyra Davidica* Stanzas 1, 3, 4.

LEADER: The resurrection of Jesus dispelled the doubt and discouragement of his disciples, and sent them forth with courage to preach his way of life. They suffered and died strong in their faith. Like them, Christ's followers in the ages since have risen from despair and persecution stronger than before. May we be worthy to enter into their labors.

HYMN: "Faith of Our Fathers, Living Still." Faber—Hemy and Walton

BENEDICTION: O God of peace, who brought again from the dead the great shepherd of the sheep, even our Lord Jesus, make us perfect in every good thing to do thy will. Let suffering be easier for us to bear than sin, so that we may follow in the footsteps of thy saints 'upon the path of love which leads to human brotherhood. Amen.

### BEHIND LOCKED DOORS

TIME: The darkness of early morning, Sunday, April 9, 30 A.D.

PLACE: The home of an unknown disciple of Jesus, in Jerusalem

#### Characters

Disciples of Jesus:

JOHN

PETER

ANDREW

SIMON THE ZEALOT

MARY OF MAGDALA

BARABBAS

#### Scene

*A bare room with a tiny oil lamp flickering on a low table. Peter is pacing restlessly up and down. John enters through the door on the right. The door to the street, at the back, is barred.*

JOHN: I heard your restless pacing up and down. Could you not sleep?

PETER (*At left, shaking head*): Not since I heard the cock crow.

JOHN (*Going to Peter, placing his left hand on Peter's shoulder*): Do not torment yourself. We all were cowards.

PETER: But I denied our Master. If he comes again, how can I face him in my grief and shame?

JOHN: He bade us to forgive seventy times seven. He will forgive you; he will tell you so.

PETER (*Turning away, pacing left again, then turning back to John*): If I could see him—if I could hear his voice—if I could beg his forgiveness, and he would grant it, as I know he would, I should be free again of this weight

of remorse; and happy, no matter what came after. But I fear—I fear I am doomed to carry my sorrow to the grave, not knowing that he forgave me, nor knowing what he would have us do, now he is gone.

JOHN: Fear not; for we shall see him.

PETER: I long to think so, but my faith is weak. Have not the Rabbis taught us all the old law, "Cursed is everyone that hangeth on the tree?" If even Father Abraham cannot save from hell his children who have been crucified and died, how can we hope that God will raise our Master from death and hell?

JOHN: All things are possible to God, remember. His son Jesus told us that he would die, be buried, and rise again on the third day—and this is the third day.

PETER: I know! It haunts me! All these hours to wait before we know the truth! How can we bear them?

JOHN: As soon as the others come, let us go together and wait in prayer at the tomb. The time will pass quicker.

PETER: Suppose he comes forth before we reach the garden? How can he find us, scattered as we are?

JOHN: He that can rise from the dead can find his disciples.

PETER: John, I long for your faith! Do you really feel it?

JOHN: I dare not doubt! For if our Master failed us the future would be black.

PETER: Yea, black indeed!

JOHN: Whatever happens, we must leave tonight for Galilee. It may be our friends here risk their lives in sheltering us through Passover Week.

PETER: Yea, truly; we must endanger them no longer. We may be safely forgotten, with our leader slain, but no one can trust the mercy of the Romans; their soldiers may be sent for us even now.

*(A quick knock sounds on the street door. Both men stealthily approach it.)*

JOHN (*Whispering*): Soldiers?

PETER (*Pressing his ear against the door-frame*): I think not. (*Loudly*) Who stands outside?

JAMES' VOICE (*Guardedly*): John's brother, James; with Andrew.

PETER (*Unbarring the door quickly, swinging it open for them to enter, then barring it again*): Enter, friends.

JAMES (*Entering, followed by Andrew, glancing around*): The others are not here?

JOHN: Not yet. (*Another knock*) Hush!

PETER: Who is there?

SIMON'S VOICE (*Guardedly*): Simon.

PETER (*Unbarring the door again, barring it after him*): Come in! Were

\* Beloit, Wisconsin.



you molested as you came through the streets?

SIMON: The streets are still deserted.

ANDREW: The Roman sentries are nodding at their posts.

JOHN: Perhaps, if we go quickly, we can reach our Master's tomb, and no one be the wiser among our enemies.

PETER: If only the rest make haste! (*Another knock, quick and sharp*) Who knocks?

BARABBAS' VOICE: A friend.

PETER (*To the others, speaking low*): It is a stranger's voice! Shall I let him in?

JOHN: Do you think he is alone?

PETER (*Pressing his ear to the door*): I think so.

JAMES: Bid him enter.

PETER (*Unbarring the door and stepping back*): Enter, friend.

BARABBAS (*Entering, his face covered by his mantle*): The blessing of Jehovah be upon you.

PETER (*Behind him*): And on you, also. (*The others stand, momentarily stunned silent, staring at Barabbas as he throws back his cloak.*)

JAMES: What! You here!

ANDREW (*Violently*): You here, among the friends of Jesus, who died in your place?

PETER: What? Who is this? (*He places his hand on the man's shoulder, and turns him toward himself.*)

JOHN (*With horror*): Do you not recognize the thief, Barabbas?

BARABBAS (*Steadily, to Peter*): I am Barabbas, indeed.

PETER: Then get you hence again! We have no friends among robbers! (*He points toward the door. Barabbas steps back.*)

SIMON (*Stepping hastily forward*): Peter, you do him wrong! I know this man! He is a Jewish patriot, a nationalist, fighting to drive the Romans out of Judea by every means in his power. He is a Zealot, as I was once, fervent to serve the Lord, working to establish His kingdom here on earth by the power of his sword.

JOHN: Then why is he called a robber?

SIMON: Because the Romans condemn the Zealots all as robbers; they rob the Romans of their best soldiers, and their goods, whenever they can; they incite revolt, and harry the Romans from ambush. Barabbas here is one of their leaders. That is why the Jews cried out for his release.

PETER (*To Barabbas*): I did you wrong. We did not understand. We cannot blame you for taking up the sword. It was not our Master's way, but it once was ours. Why are you here?

BARABBAS: To help you, if I can. Because I owe your Master for my life, I would make yours safer.

PETER: Thank you, friend.

BARABBAS: Was it your plan to mourn at Jesus's tomb?

JOHN (*Nodding*): As soon as all our company is gathered.

BARABBAS: You must not go. The Roman guards are there—

ANDREW: What! Soldiers?

JAMES: At the tomb?

BARABBAS: Four: armed and ready to bind whoever goes within the tomb, lest you should steal away the body of Jesus and say he rose from the dead.

PETER: How learned you so?

BARABBAS: The Zealots work in darkness, and learn much.

JOHN: The soldiers will arrest whoever comes?

BARABBAS: Those are their orders.

PETER: The women must be warned!

BARABBAS: What women are these?

PETER: Followers of our Lord, along with us. They planned to go this morning to the tomb, early, to anoint his body with sweet spices.

BARABBAS: Fear not for them; they will be safe enough. The tomb is sealed; they cannot move the stone. The soldiers may mock them, but will do no worse.

PETER: Still, we had better warn them. I will go.

ANDREW: Nay, let me, Peter. You are needed here. Perhaps they are still at the shops, waiting for the merchants to open their bazaars and sell to them. (*Goes to door.*)

BARABBAS: Go warily.

ANDREW: I will. (*He muffles his face in his mantle.*)

PETER: And if you meet the others, bid them haste.

BARABBAS: And bid them, too, be wary! (*Andrew goes.*)

PETER (*To Barabbas*): In spite of your warning, we must go to the tomb!

JOHN: Why should we fear now? We are all afraid, but is that not foolish? For the Romans might have taken us easily, when they took Jesus.

BARABBAS: The Romans care nothing about you, but I have learned that many Jews would like to see you taken. You know what dangerous riots often arise on the feast days when thousands visit the city to worship, and the Romans are on guard to quell them with severity. If you are safe here, do not venture forth.

JOHN: But we must pay last honors to our friend!

BARABBAS: If he is dead he will not know of them; if he arises, he will come to you. No, no, be warned!

JAMES: What should we do, Barabbas?

BARABBAS: Wait until nightfall. Pilgrims will be leaving Jerusalem by the hundreds. I'll send men who know the byways of the capital to lead you safely through the dark.

PETER: You are kind. If our hopes prove vain we'll trust our lives to you, to see us safe out of Jerusalem. What can we offer you, in gratitude?

BARABBAS: The gratitude is mine, for my release in place of Jesus. I but pay a debt. But if you men are weary of a world which executes innocent men after unfair trials, join me in fighting against it!

SIMON: I am tempted! Jesus gave me the vision of a world of brothers, and I gave up my sword and followed him, but he has perished, and my vision has dimmed.

BARABBAS (*His hand on Simon's shoulder*): Come back with me, Simon! Be a Zealot again!

JOHN: Our Master would be sad if his disciples so soon forgot his teaching—so soon parted.

BARABBAS: Do not separate! Come, all of you, join me! I need men. You shall have swords and use them!

PETER: Once we all thought our Master would lead a revolt against the Romans, sweeping them out of Judea with legions of angels, and we were ready to fight. But he taught us the battle must be of a different kind, a battle of spirit.

BARABBAS: Your Master was a prophet, a great man, but he lost his battle. The Romans conquered him as they will conquer us all, by force of arms, unless we resist, and crush them with stronger weapons. That is our only hope.

JOHN: We have another.

BARABBAS: What is it?

JOHN: That our Master will rise again, and return to us, as he promised.

SIMON: If he does (*Simon comes to a sudden decision*) I am his disciple until death—and after—whatever be the cost! If not, Barabbas—

BARABBAS: If not, you'll come with me? Then you will come! Such miracles cannot happen! (*To the others*) Sirs, will you bargain? (*There is a frantic knock on the door.*)

PETER: The others! They can help us decide. (*At door*) My brethren?

MARY'S VOICE: Quick, open! (*Peter opens the door.*)

JOHN: Mary of Magdala!

MARY (*Hastening in*): Our Lord is risen! He is risen indeed!

PETER: Woman, you rave!

MARY: No, I have seen his face! I went alone to the tomb to anoint his body, but he was not there—

BARABBAS: How could you see? The soldiers—

MARY: The soldiers were lying on the ground as if dazed. The stone was rolled away that sealed the tomb. An angel stood within, and said to me, "Ye seek Jesus, but he is not here, he is risen." And as I knelt blinded by the light that shone from him, the terrified soldiers rose and ran away, and I turned to come to you, and met our Master, dressed as the gardener is, and fell at his feet to embrace them, and he said, "Touch me not, Mary, but go to my disciples; tell them and Peter to seek me in Galilee!"

BARABBAS: Woman, it cannot be!

MARY: It is! It is! Come, and you too shall see the empty tomb, and perhaps meet our Lord!

PETER AND JOHN: Let us run, run! (*They dash out.*)

BARABBAS: The danger—

JAMES: What does that matter now? (*He and Simon rush off after Peter and John.*)

BARABBAS: Woman, lead me where you saw your Master!

MARY (*Turning from following the others out the doorway to look at him*):

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# A Summer Adventure with Intermediates

By KATHERYN WOLCOTT\*

A GROUP of intermediates stood in front of a poster advertising the Church Vacation School.

"It says from five to fourteen," said one.

"I guess that includes us," added another.

"Oh, we are too old for vacation school now. It was fun last year in the junior department but we are past doing some of that kid stuff now," said a mature looking boy.

"I don't think I'll come, but I wish there was something to do," answered a girl.

Such remarks as this made a leader of this age group do some thinking. Just what was the place of the early adolescent in the church vacation school? Even though the new lesson material was used, and the newer methods of teaching, still those of this age were hard to handle and not too interested. Was there some other way in which they might have a guided Christian experience during the summer, that would keep their interest and yet minister to their needs? So few were reached at the best, might not some other approach bring a larger number to the church during vacation time?

The leader went to the public library and secured some new books on psychology. She read *Adolescence* by Averill and *Rediscovering the Adolescent* by Dimock. Many new ideas came to her after her reading. This age group liked clubs if the leadership was adequate. Why not offer them an opportunity to join a summer club sponsored by the church? Instead of the intermediate department of the Vacation Church School, why not the "Unusual Two Week Club" or the "Church Summer Vacation Club"? Let them name it; they would have a dozen thrilling ideas. Besides clubs, they liked sports, activities of all kinds. Well they should have them! There were many places one might go on a bike in the name of religion!

She wrote a note to each member of the department:

*Hello!*

Are you going to be at home this summer from June 18 to 30? Will you be on hand Friday night at my home at 7:30 to make some plans for adventure and fun?

Sincerely, *Miss Grey*

Fifteen boys and girls came to the planning meeting. The leader spent the hour in getting acquainted with them and in finding out what they liked to do. They liked to play ball, go on hikes, be out-of-doors, read, make things, and so forth.

\* Glen Ellyn, Illinois, specialist in religious education for high school age.



*Cy LaTour & Son*

*Some of them went to the picnic on bikes*

Miss Grey asked them how they would like to do some of those things together this summer while the younger departments of the church school were having their regular sessions in the church vacation school. They thought it would be fine. "Because we are a church group," she said "we can do some things no other group can do and I know you like to do them too." Yes, they liked to sing some hymns, to read the Bible if they understood it, do something to help others; they might even like to pray!

"What shall we call ourselves," asked the leader, "since we are no longer the intermediate department of the church school?"

The Church Summer Adventure Club was chosen and a Chief Adventurer (president), a Chief Recorder (secretary), and Board of Management (planning group), were chosen. The leader suggested a picnic for the first day! A place was chosen and those who were to go on bike agreed to start later to arrive in like time with the hikers. A ball game was started soon after arrival. After its conclusion the gang, hot and tired, followed the leader to a shady, cooler, higher spot and rested. Miss Grey began to read to them from *The Hidden Years* by Oxenham. She read until she reached the out-of-door worship experience of Jesus and his neighborhood friend. The group were quite interested by this time, and she quietly passed out mimeographed sheets of worship, the theme "Finding God Out-of-Doors." She taught them the hymn, "God Who Touchest Earth with Beauty" and they sang it joyfully. It was the first out-of-door worship experience for many of them.

After the service she talked to them of the children in large cities who could not know what it would mean to find God in the beauty of nature. The group immediately suggested they might do something to help them. It was decided to make blue prints of lovely flowers and ferns, to collect objects of nature, and to make an altar cloth or wall hanging with a Scripture verse in the middle and a lovely design of leaves around it as a border. This could be done by brushing around the leaves in green paint with toothbrushes, on unbleached muslin.

The Board of Management was dispatched to buy the needed supplies, after the picnic lunch and hike home. The next morning the group was ready for work, having brought lovely things from their own gardens. The Bible was searched diligently for nature verses and many Psalms read reverently. The life of the early psalmist was talked of and of how man had always felt close to God in the out-of-doors. The leader suggested that it was a fine thing to be able to

*(Continued on page 40)*



# Religious Education—For Such a Time

By HOMER J. ARMSTRONG\*

SUCH A TIME!

Yes! Such a time for religious education! One can say that in opposite ways: despairingly, or with hope and promise. The difference is in us. As religious workers in a turbulent time, which way are we facing—toward the shadows of despair or the light of opportunity? I am convinced that this is a supreme moment for religious education. One wonders if it is not the biggest moment religious educators have faced in many a generation. So big, in fact, that the opportunity may swamp us before we begin.

If Victor Hugo was right in saying that nothing is so powerful in this world as an idea whose time is come, certainly this is the time for religious education. Not only do the needs of our day demand it, but the opportunities of this hour permit it. Religious education, especially as we conceive it in Christian thought, stands in a most advantageous position. It forms the spearhead of any true Christian advance. Various factors contribute to this.

In the first place, religious education holds forth the recovery of the true worth and power of the individual. The very spirit and technique of religious education is individual in approach. Like all true educational processes it recognizes the individual as the basic unit of human society, mindful of the fact that all lasting human progress has come that way—must ever come that way. History is not so much a parade of mass movements as it is a procession of personalities. "God," said Emerson, "enters every life by a private door." The very genius of the Christian religion lies in its "enthusiasm for humanity." Jesus had social vision, but he never forsook the individual as his key unit. Was ever individual man so hard put as now? The present moment finds him all but submerged and buried under herd panaceas and movements. In the eyes of many he has almost ceased to count. The modern Church has no more forceful means for the recovery, the use, and the transformation of the individual in the long trek toward a better world than the opportunities now latent in religious education. Yes! For such a time!

In the second place, co-existent with its concern for the individual, religious education offers the Christian Church its best medium for building a new and more Christ-like social environment: the *educational method*. The atmosphere about us is literally filled with social panaceas and programs. The modern social passion has become almost a tower of Babel. Yet at this very moment the social life of man on this planet appears to be disintegrating and dissolving. In such an hour the Church of God possesses a social principle and technique in religious education that promises to be not only the most passable road to the realization of the Kingdom of God on earth, but also its *only* route to social change and transformation. Mark this: we shall never change the world, nor build a Christian social order through any program of religious endeavor that ignores or even slights the

Some months ago, from among the unsolicited manuscripts sent us, we plucked one written by a pastor, a warm and urgent plea for Christian education as the church's answer to this hour. We present it here as one in the series being carried this year dealing with some of the deeper problems facing Christian education. Dr. Coe led off in January; Professor Hamilton followed in February. This one continues the discussion from a different angle. In March Dean Weigle will discuss some of the basic problems faced by the Committee of the Council, on Basic Philosophy and Policy, of which he is chairman.—Editors

educational method. We have been ordained of Christ not only to preach the good news of the new day, but also to teach and to nurture it.

The educational method lends itself especially to the social idealism of our day because of its creative aspects and possibilities. "It is nothing less than the initiation of the young into a creative personal and social experience," as Bower says. Religious education works from within out; it is experimental. The true educator is ever willing to explore and dare. Furthermore, the educator is never in a

hurry. He possesses patience and fortitude; his is the long look ahead. His task is to guide growing persons toward a great ideal. The religious educator is content patiently to motivate mankind toward his ultimate objectives. In his zeal to build a new world the religious educator seeks to bring the achieving powers of man, his capacity to think, discover values, erect ends, form judgments, and execute social control, into cooperation with spiritual resources of God. This, he believes to be "the power of God unto salvation."

In the third place, religious education occupies a strategic position because of its adaptability to our ever-changing civilization. Nothing quite describes our day as the word change. Thought life no longer runs in pre-described channels, nor human conduct in rigid molds and grooves. Ours is a world where national maps and political designs may be changed over night; a place where environment is so constant in motion, that, to quote Basil Matthews, "The very earth of our ordered life shakes under our feet." Not only are our old evils ever present with us, but new frontiers and areas of paganism continue to rise in rapid succession on our horizon. In the lines of William Watson:

"Man with the cosmic forces and  
starry vicissitudes tangled,  
Caught in the mesh of the world,  
blind with the dust of its speed."

In the fore-wind of such changing currents, we of the church possess an instrumentality that can readily be adapted to meet such changing needs. Religious education provides the Christian Church with a medium of power that lends itself not only to the defense of the Christian cause, but also aggressively in behalf of it. Here, indeed, is a true sword of the spirit.

In the fourth place, religious education affords a simplicity of execution unparalleled in any other phase of Christian activity. We do not say that in all circumstances religious education is *easy*, but that in most cases it is possible! In countries today where preaching and worship are prohibited, we learn of a silent and undemonstrative process of religious education carried on secretly by the faithful. Many communities in America, as well as in other parts of the world, that cannot support a preaching ministry, nor the advantages of a normal church life, do manage to carry on a modest Sunday school work. Religious education, we repeat, is *possible* almost anywhere at any time. In a day when de-

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nominations and churches are complaining of insufficient budgets, antique equipment and insufficient staffs, one wonders why the church cannot completely utilize its lay leadership and latent resources for a wide-spread program of Christian education. Since the day Christ taught the multitude on the Judean hillside, Christian education has always been a comparatively simple process. Need we wait for some "millennium" to usher in a comprehensive and thorough-going effort of religious education?

*In the fifth place*, modern civilization has conspired in placing at the disposal of the Christian educator a wealth of resources that would cause a Martin Luther or a Robert Raikes to swoon with envy. The twentieth century abounds in a complexity of mechanisms, devices, techniques and instrumentalities by means of which he can not only disseminate information, but also stimulate emotion and motivate the will. Never before did a worker in the field of religious education have clustered about him such efficient and inclusive avenues of expression. The cinema and the radio alone suggest possibilities of staggering proportions, not to mention many other advantages of our times. The church of today is infinitely rich in resources. We are not aware of our wealth. Modern psychology alone has opened doors so large and wide into our understanding of human nature, that we shall be stupid beyond credibility if we do not move in for moral and spiritual conquest. To use the language of Hebrews—"And what shall I more say?" for the time would fail me to tell of the multitudinous scientific devices and techniques, of the summer camp, of the vacation school, of the youth conference, the social and cultural findings of our day.

*In the sixth place*, the present moment is opportune for religious education because it deals with the formative years of life, and achieves its maximum power therein. The very objectives of Christian education as adopted by the International Council of Religious Education all begin in this fashion: "To foster in *growing persons*." Of course, religious education is concerned with all of life and we no longer think solely in terms of the immature in our educational work. We know that growth and learning can be lifelong. Religious education as with all basic learning, is essentially designed for the plastic ages, especially in childhood and youth, but also in adult life. Who among us can hold out any hope for the Christian cause, or for any movement that ignores or even slights the formative years of early life? The events of the last few years have taught some of us that any true and realistic hope for a better world must rest not so much in external methods and social organisms as in a longer and more gradual process of enlightenment and motivation. One cannot thoughtfully look at our world today and not be compelled to make a larger place in his thinking and planning for religious education. Christian education may not be the only hope of the modern Church, but we can say quite candidly that it is its major hope.

*Last, but not least*, this is a strategic hour for religious education because the social structure in which we now find ourselves gives every evidence of collapsing into barbaric disunity—all for the lack of an adequate moral and spiritual solidarity. Christian education offers the one bond that can hold humanity together and infuse it with genuine and lasting fellowship. For such a time, then, comes the Christian educator teaching the Christian gospel of unity and social-interrelatedness, "that they may all be one."

Right now, we are hearing a great deal about a more uni-

fied Christendom, an ecumenical Church. The world conferences of recent years give us reason to hope for a more rapid drift toward Christian unity. We thank God, and again say: "for such a time" came religious education! We can think of no better way to promote ecumenical Christianity than through the forces of religious education. It is a truth that even now Christian education provides a common basis of unified action. At the present moment more Christian bodies are working through the interdenominational facilities of religious education (forty-one American and Canadian denominations now in the International Council and fifty-one national and international interdenominational organizations in the World's Sunday School Association) than in any other unified effort in the Christian Church. Religious education—we pin our hopes on you—in such a time!

## The Spanish Suitcase Project

**M**ORE than 5,100 suitcases have been sold to individuals and groups in the United States in connection with the Spanish Suitcase Project sponsored by the Committee on World Friendship Among Children. More than 3,000 of these have been filled with clothing, toys, soap, and other things and shipped to Spain for distribution among the refugee children in both factions in the civil war. These are usually children who are in the "colonies" for refugees. They have lost everything they possess and the suitcases give them a good start in their new life. They are also very pleased to think that American children are remembering them in their troubles, and write grateful letters in return. There are great possibilities of peace education for boys and girls in this enterprise.

The suitcases sell for \$1.00 and may be obtained, together with literature and information, through the Committee on World Friendship Among Children at 297 Fourth Avenue, New York City.

### We Could Try That

(Continued from page 13)

possibility of an extended program. The planning of this committee is going forward on the basis of discoveries made this year.

It is evident that those participating in the venture of this year gave approval to the taking of religion into the home as a topic worthy of serious study. This is a real gain. Moreover, it is very definitely clear that more short courses of six weeks will be welcomed by adults and will make possible a much wider range of interest, study, and investigation. And the most interesting revelation of these experiments is the indication of the kind of courses desired. People want to know the "*why*" of religion; that is, its history, the history of the church, the history of the Bible, the history of Christianity. That is, they crave a knowledge of the facts. Then people want to know the "*what*" of religion; that is, they seek a reasoned and practical interpretation of religion, the life meaning of Christianity. Finally, adults want to know the "*how*" of religion, that is, methods for practicing religion in every area of human interest—for living in the power of its infinite resources. So there are three demands in any adequate program of adult religious education. There must be historical courses, interpretative courses, and practical courses. It is in the direction of such a balanced curriculum for adults that we move.



# What Standard for Your Home Life?

## *A Discussion with Parents*

By LOIS BARCLAY MURPHY\*

This article continues the series being run this year on the home and family religion. It deals with one of the most vexing problems of modern parents—that of standards for home life and spirit, and the relation of those ideals to others from outside the home. The author is a mother, a home-maker, and a teacher in a college for women.



Century Photos

*The Christian family preserves loyalty, security and affection*

IS THERE A PROBLEM or an issue for modern parents in the matter of standards or ideals for living? If there is, what is it, and how does it thrust itself into our lives? And after considering such questions, as we shall attempt to do first in this article, there still remains the companion question, what can we do about the problem?

### THE PROBLEM OF STANDARDS

This problem of standards comes up in our experience as parents from a number of angles. In its simplest form it appears in the fact that mothers and fathers of all groups are frequently puzzled these days about bringing up children. They ask, what ideals and standards shall I teach my child? What should his parents do for him? What room is there for us parents today, anyway, with schools reaching down to the cradle, with organizations of all sorts taking charge of leisure time, and with the large amount of time conscripted by school affairs? So parents ask, do children need their families, and if so, in what ways?

Further, this problem takes another and contrasting form. While those in the church are frequently deeply troubled about such doubts and questions as these, many groups of experts outside of the church look to *church families* for the soundest and wisest bringing up of children. It is the families in the church, they say, who are going to preserve the vitality of intimate home life, with its warm human understanding, deep loyalty, security and affection. It is these families who know intuitively that the roots of the good life lie in love, and in the true discipline of cooperation, and whose children learn love and cooperation naturally from their babyhood. They are the ones where spontaneous feeling for others is the core of life and where the competitive, smart values of the business world are not able to dominate over fundamen-

tal human needs for devotion, generosity, sympathy. Thus, much is expected of us who are church parents.

In order to meet this demand, we must ask if we have a clear view of the kind of families we want to have. It is at this point that our problem of standards becomes most acute. For here we have, too often, a sharp cleavage between what many parents mean by standards and what the expert students mean.

For instance, when experts look to religious families for wise bringing up of children, what do they have in mind, concretely? Are they going to approve our *protection of children* from certain experiences, such as the cheapening influence of radio, funnies, movies? Do they think that we are doing a good job if we steer children away from Popeye, Dick Tracy, Alley Oop and the other contemporary characters who cavort before the eyes of modern children? Parents in the church frequently believe this is the case. They seem to be worrying most about the negative problems of what they should forbid the child to do and of what they should protect him from. They ask, Shall I let my child have a gun? If he plays "G-man," won't he become aggressive and lose the ideals of peace and brotherhood that are most important? Will these things keep him from becoming sympathetic and generous? Will they undermine the moral standards I insist upon?

Expert opinion is not going to be satisfied with these negative attitudes. This will be clearly seen when we contrast that usual parental attitude with some comments being made by experts who watch hundreds of children going from their homes to school. These people say that children who have not been warmly loved but have merely been "brought up" by parents who insist upon conformity to arbitrary standards, are not capable of happy, sympathetic, generous relations with other people. They claim that children who have been

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brought up by parents who constantly emphasize negative rules, "You must not do this, or that," do not have a strong positive basis for cooperativeness. They are more experienced in self-control, or rebellion, than they are in understanding the needs of others. They believe that children who cannot defend themselves cannot defend anyone else, and that children who are well able to defend themselves are apt to be most genuinely sympathetic. Their experience leads these specialists to believe that children who have been taught sympathy and kindness in a theoretical sense by parents who have restricted them so that they cannot get along with other children, are apt to be priggish and self-righteous.

The expert who thinks most about the positive contributions of the home says, "If your child gets the confidence of being loved and the fun of loving from his home; if he learns from his parents to get along with many different kinds of people; if he has the example of parents who are living their own high ideals of fine citizenship, social sympathy and reverence for the wonderful universe into which God has put us, he will have a better foundation for sound character than the child who has grown up in the midst of prohibitions and protection."

#### POSSIBLE SOLUTIONS OF THE PROBLEM

In this analysis of the problem a number of suggestions for its solutions are made by contrast or implied. The following additional considerations will be helpful.

We know that children who have been brought up to be suspicious or distrustful of other people around them, or to be conscious of having higher standards, are apt to be emotionally disturbed, torn by the conflict between the standards to which they wish they could be loyal and the standards accepted by the group they must get along with. We should, therefore, avoid this attitude. Also, children brought up with a definite point of view, but with tolerance for other people and understanding for the point of view of others, will usually be able to think for themselves, select from a wider variety of experience the ways of life that seem best to meet the standards set by early ideals, and to do these without arrogance or lack of understanding for others. We must, then, seek this better way.

Some young people reach college, for instance, with such deep prejudices against novels disapproved by their parents that they cannot go through an ordinary Freshman English course without feeling a deep sense of conflict or rebellion against parents. In order to grow up, to judge life independently, they have to fight their parents. A broader tolerance on such matters is possible for parents without surrendering high standards and the art of discrimination. Some small boys have to choose between open conflict with parents who forbid them ever to play with boys who use "bad words," or loss of normal boyish companionships necessary to happiness and well-balanced growing-up.

In cases like these, the question of how standards are established is fundamental. The kind reminder given at a time of fellowship and never associated with reproof, of "how we do things in our family," or appealing to a child's understanding and considerateness on the assumption that he is loved and understood, will be likely to build a point of view that gives a basis for adaptation to the needs of others. Arbitrary insistence on this behavior because "it is right" is likely to make it impossible for a child to handle the changes in patterns of conduct that have been occurring throughout

(Continued on page 40)

## Rural Parish

FROM THE JOURNAL OF A RURAL MINISTER'S WIFE

March 9

What church is not faced with the task of training its leadership? That was the issue before our recent Gorman Sunday School Council meeting. Tonight the teaching staffs of five rural and village community churches gathered in the Gorman church for the first session of a leadership training school. Each of the three classes was well filled and the discussion which ensued raised such a clatter in the single room, that one class next week will move into the parsonage. About thirty have enrolled and there were several visitors besides.

March 14

This afternoon while we called in the country, Mrs. Lindstrom remarked to us, "We're Swedes in a German community, and we just never have felt quite at home." Two hours later and two miles down the road, Mrs. Schmidt explained to us, "Here we are, Germans in a Yankee community, and sort of out of things." Did I think I'd left national and race prejudices behind with the city?

At Ladies Aid yesterday the president asked stolid Mrs. Guse if she had earned her talent money in any special way. "Nope," she replied, "Jes' the usual way—selling eggs. And I'd sell more, too, if I had more customers."

March 24

Today looked like moving day at the parsonage. But it wasn't. The truck at the door with an organ and primary tables in it only meant we were attempting another solution to Gorman's problems of eight Sunday school classes in a one-roomed church.

"The intermediate and senior classes complain they're tired of singing baby songs, and the little children get so restless in their crowded corner while the classes are in session," remarked the primary teacher despondently, during the Sunday School Council meeting.

"Why, bring them over here," I remarked, "and we'll move the old church organ over from the church and keep the little chairs and tables stacked behind the door." So next Sunday, while we are conducting church services at Auburn, the Gorman children will be singing their little songs in the parsonage parlors.

March 30

Another enthusiastic session of the Leadership Training School is over. I think one of the most distinctive features of our school is proving to be the worship services. We are trying to make them an educational experience, too, by demonstrating several different ways of using the Sunday school worship period. Our themes have been based on the seven objectives of Christian education, and each evening we've lit another candle on the candellabrum, at the height of the service. Last week a group of Junior Leaguers acted out simply but effectively a series of Bible stories. Tonight we used stereopticon slides of the hymn, "We Would See Jesus," and lit the candle for the objective: "Christian religious education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Savior and Lord, loyalty to him and his cause, and will manifest itself in daily life and conduct."

*International Journal of Religious Education*



# What Is Ahead in Medical Service?

## What Are the Facts?

THOSE American families least able to pay for medical service have the most need of it. Members of families on relief average more than sixteen days of disability from sickness per year, while those in families with \$3,000 income and over average less than seven. These facts appear in the following chart.

### POOR PEOPLE ARE SICK MORE<sup>1</sup>

*Days of disability from sickness per year*

16½	Families on relief	_____
11½	Non-relief income under \$1,000	_____
7½	\$1,000 to \$2,000	_____
7	\$2,000 to \$3,000	_____
6½	\$3,000 and over	_____

Does such correlation between economic insecurity and health insecurity call for a system of health insurance to supplement the Social Security Act? Some forty countries of the world already have some plan of health—or sickness—insurance, twenty-two being entirely on a compulsory basis.<sup>2</sup> Are there good reasons why the United States should avoid such a plan? The proposal has met the opposition of the American Medical Association as endangering professional standards. In 1937 the American Medical Association *Journal* announced ten principles governing the administration of medical service which were presumably designed to show the unsoundness of publicly administered health insurance. Some of the implications were that health insurance would put doctors under the domination of government, would destroy the personal relationship of doctor and patient, would impair the responsibility of the physician, and would regiment patients in various ways.

After a thorough study of the British National Health Insurance, Dr. and Mrs. Douglass Orr, comparing that system in its operation point by point with the American Medical Association "Decalogue," said, "One might almost suspect that British National Health Insurance was deliberately designed to conform to these American principles were it not for the fact that it antedates them by a quarter of a century."<sup>3</sup>

Witness also the following quotations from a statement by Dr. G. C. Anderson, Medical Secretary of the British Medical Association:

"Soon or late, I predict, every modern civilized community must acknowledge its duty to make provision for the health of its members if they cannot secure it for themselves. In America and elsewhere, there are large numbers who suffer from this disability:

"I think that, after twenty-two years, we may be said to have passed the experimental stage in Great Britain and are able to evaluate the merits and defects of our health insurance plan. That it has some defects may be freely admitted, but they are emphatically not those which the American Medical Association has thrust into the foreground."<sup>4</sup>

The view that the American Medical Association in its opposition to change in medical administration does not represent the medical profession as a whole, gains support from a two volume report<sup>5</sup> of the American Foundation prepared by 2,100 representative leaders in every branch of medicine. The report asserts that doctors are concerned with the guardianship of the health of the normally well in addition to care of the sick, that present costs of medical care are tragically out of reach of a large part of the population, and that the State has a stake in the health of the people.

Within the American Medical Association also a Committee of Physicians has subscribed to the following principles:

- "1. That the health of the people is a direct concern of the government.
- "2. That a national public health policy directed toward all groups of the population should be formulated.
- "3. That the problem of economic need and the problem of providing adequate medical care are not identical and may require different approaches to their solution.
- "4. That in the provision of adequate medical care for the population four agencies are concerned; voluntary agencies, local, State and Federal Governments."

Group medicine, through which a group of persons and families contract with a group of physicians for medical care on the basis of a flat monthly fee, is also opposed by the American Medical Association. In such cities as Milwaukee, Chicago, and Washington, physicians entering "group" practice have been at once expelled from the American Medical Association or its local auxiliary; their patients have usually been excluded from hospitals controlled by American Medical Association physicians, and their professional standing has been otherwise attacked.

In spite of the great handicaps thus forced upon group medicine, the physicians entering it have generally been of such superior standing and ability as to overcome the charges of the association. Group medicine has made steady progress.

In Washington, D.C., the Group Health Association with 2,300 dues paying members, mostly government employees, has received similar treatment. Officials of the Medical Associations are now under indictment by a Federal Grand Jury for violation of the Sherman Anti-Trust Act in their attempts to boycott or hinder group medical practice. In the meantime, however, the Washington Medical Association has been developing its own system for administering medical service on a monthly dues basis to low income groups in the hope of offering a sound alternative to the group plan which it considers dangerous.

Furthermore, the medical profession generally supported in San Francisco a Municipal Employees Service Plan of group medicine, with compulsory participation of city employees, including school teachers. When tested in the

*(Continued on page 40)*

<sup>5</sup> *American Medicine, Expert Testimony Out of Court.*

<sup>1</sup> *Consumers Guide*, November 7, 1938.

<sup>2</sup> *Health Security for the Nation*, John A. Kingsbury, League for Industrial Democracy, 112 E. 19th Street, New York.

<sup>3</sup> *Survey Graphic*, March, 1938.

<sup>4</sup> Quoted in *Chicago Daily Tribune*, October 11, 1936.





APRIL

## WORSHIP PROGRAMS

## PRIMARY DEPARTMENT

By Margaret Sherwood Ward\*

THEME FOR APRIL: *Awakening Time*  
For the Leader

The celebration of Easter, like Christmas, may be very secular. The Easter bunny, candy eggs, yellow chickens and ducks are things that appeal to every primary child. But certainly in the church school primary leaders will wish to use every opportunity to give a religious significance to this festival. Coming in the springtime of the year—when God's nature world on every hand is giving evidence to the great abiding truth that the death of winter is always followed by a glorious new life of beauty in spring—we may use the experiences of Easter to help our children begin to appreciate that death is a part of God's plan, and not the end but always the beginning of new life.

## Suggested Emphases

FIRST SUNDAY: *The Children's Song*SECOND SUNDAY: *The First Easter Day*THIRD SUNDAY: *God's Gift of Springtime*FOURTH SUNDAY: *New Life in Everything*FIFTH SUNDAY: *Sharing Springtime Happiness*

## Activities Which May Lead to Worship Experiences

1. Taking a walk to discover and appreciate beauty, color and new life in God's springtime world. Before going outdoors, talk informally about things to watch and listen for, as the beautiful color of early spring flowers, the delicate green of new grass and tiny leaves, birds singing or busy making nests, the song of a brook from which the ice has gone. If there are opportunities for informal worship through the use of a familiar song, verse of Scripture, or poem, take advantage of these.

2. Conversation about how flowers, trees, birds, animals, and children grow, and any changes they may have observed in nature.

3. Using pictures or nature objects to illustrate some of the familiar nature cycles, like a brown bulb and an Easter lily, a caterpillar and a butterfly, day and night, eggs and birds, seeds and flowers or fruit.

4. Making an "Asleep and Awake" nature table. Encourage the children to arrange the things that belong together,

e.g., dry brown bulbs and growing tulip, narcissus or daffodil plants; leaf-buds and forsythia branches tightly closed and in various stages of opening; a cocoon and a picture of a brightly colored butterfly.

5. Making Easter and springtime decorations for their room: spring posters; a frieze or border of spring flowers; a bowl of narcissus or daffodils; vases filled with forsythia, pussy willows, other spring flowers; Easter and spring pictures.

6. Listening to the happy Easter story of Jesus, their Living Friend.

7. Listening to other stories that will help them understand the way God plans for life to continue.

8. Appreciating beautiful poetry, pictures and music about the springtime. Learning to associate some beautiful picture, bit of music or poetry together, e.g., "Spring Song," by Mendelssohn, with the picture "Spring Song," by Glucklich.

9. Sharing springtime happiness: growing or buying a plant to be a part of the church decorations on Easter and later given a sick child; making Easter cards or booklets for parents and older friends like the minister, church school teacher or superintendent, the janitor; planting a bowl of bulbs or filling a pot with earth and some flower seeds as a springtime surprise for a shut-in friend; making baskets of spring flowers for nursery or beginner children; planning a program for their parents on Easter; making a "Springtime Book" of pictures, drawings, stories and poems as a gift to a group of children in a crowded city who may not see the beauty of springtime.

## Materials That Will Enrich Worship

## SPRINGTIME INSTRUMENTAL MUSIC:

- "Spring Song," Mendelssohn<sup>1</sup>
- "To Spring," Grieg
- "Narcissus," Nevin
- "The Lark's Song," Tschakowsky
- "To a Wild Rose," MacDowell
- "The Waking of the Flowers"<sup>10</sup>

## SPRINGTIME SONGS:

<sup>1</sup> Elizabeth McE. Shields, *Worship and Conduct Songs for Beginners and Primaries*. Richmond, Va., Presbyterian Committee of Publication, 1929.

<sup>2</sup> *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

<sup>3</sup> Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., The Vaile Co., 1931.

<sup>4</sup> Danielson and Conant, *Song and Play for Children*. Boston, The Pilgrim Press, 1925.

<sup>5</sup> Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

<sup>6</sup> Danielson and Conant, *Songs for Little People*. Boston, The Pilgrim Press, 1915.

- "All Things Bright and Beautiful"<sup>11, 2, 3, 5, 6</sup>
- "Sleep, Little Seed"<sup>11, 2, 3, 4</sup>
- "Nature's Message"<sup>11</sup>
- "'Tis God Who Sends the Spring"<sup>15, 5</sup>
- "'Tis Springtime, 'Tis Springtime"<sup>12</sup>
- "Blue Sky, Soft and Clear"<sup>14</sup>
- "The Sun is Gone Down"<sup>16</sup>
- "Growing"<sup>16</sup>
- "Comes the Wondrous Hour"<sup>11</sup>
- "Nature's Easter Story"<sup>12</sup>
- "Easter Greeting"<sup>12</sup>
- "God is Love"<sup>2, 6</sup>
- "The Bluebird Song"<sup>13</sup>
- "The Bells of Easter"<sup>14</sup>

## SCRIPTURE FOR THE SPRINGTIME:

- "For, lo, the winter is past;  
The rain is over and gone;  
The flowers appear on the earth;  
The time of the singing of birds is come."  
—Song of Solomon 2:11, 12a

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Genesis 8:22

"He hath made everything beautiful in its time."—Ecclesiastes 3:11a

"God giveth us richly all things to enjoy."—1 Timothy 6:17b

"Let everything . . . praise the Lord."—Psalm 150:6a

"Behold, I am alive forevermore."—Revelation 1:18

"The Lord is risen indeed."—Luke 24:34

"Because I live, ye shall live also."—John 14:19b

## SPRINGTIME STORIES:

## For the Children to Read

- "A Day of Joy," "A Time of Sadness," "Alive Forevermore"<sup>17</sup>
- "They Went to See Jesus Again"<sup>18</sup>
- "Hosanna to the King"<sup>19</sup>

## To Tell to the Children

- "The Boy Who Discovered Spring"<sup>10</sup>
- "The Caterpillar's Journey"<sup>11, 12</sup>
- "The Walnut Tree"<sup>12</sup>
- "The Littlest Bulb"<sup>12</sup>
- "A Brown Bulb Brings Easter Joy"<sup>14</sup>
- "Bobby's Easter Surprise"<sup>15</sup>
- "Ellen's Easter Lily"<sup>12</sup>

## A Story for Palm Sunday:

<sup>7</sup> From *The Story of Jesus*, Gloria Diener. Chicago, Rand, McNally and Company, 1935. Price, 10¢.

<sup>8</sup> From *I Wonder*, Alberta Munkres. New York, Abingdon Press, 1930. Price, \$1.00.

<sup>9</sup> Chalmers and Entwistle. New York, Thomas Nelson and Sons, 1935. Price, 25¢.

<sup>10</sup> Raymond M. Alden, *Why the Chimes Rang and Other Stories*. Indianapolis, Bobbs-Merrill Company, 1924.

<sup>11</sup> By Charlotte Brown, in *Keystone Primary Course I*, Lesson 28.

<sup>12</sup> In *While the Earth Remains*, Jeanette E. Perkins. Boston, The Pilgrim Press, 1937. Price, 30¢.

<sup>13</sup> Elsie H. Spriggs, *All-the-Year Stories for Little Folks*. New York, Fleming H. Revell, 1928.

<sup>14</sup> Mary K. Berg, *More Primary Worship Programs*. New York, Doubleday, Doran and Co., 1928.

<sup>15</sup> Mary C. Odell, *The Story Shop*. Philadelphia, The Judson Press, 1938.

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## THE HAPPY CHILDREN

Miriam and her small brother David lived outside the gates of Jerusalem. Near their home passed the road to Bethany, and they liked to watch the people go to and fro on it.

"You can never tell who is coming along," Miriam said to little David.

Sometimes a caravan of camels from the East came past. The children played under an olive tree by the roadside and watched the big hairy beasts slowly amble by.

Other times groups of sturdy Roman soldiers came marching or the haughty Roman governor dashed by in his chariot with its sleek horses. When a feast-day came great numbers of people thronged the road on their way to Jerusalem.

Today Miriam and small David were at their play under the olive tree.

"What is coming, sister?" asked the little boy, looking down the road toward Bethany. "Maybe it's a big caravan."

But when he and Miriam looked hard they saw that this wasn't just a number of camels coming in the distance. There seemed to be a good many people on foot, and soon the children could hear them singing and shouting for joy.

Then a hurrying man explained. "Jesus is coming into Jerusalem," he said.

Miriam and David knew who Jesus was. They had seen him pass by several times, talking with his disciples. Once, with their father and mother, they had heard him speaking in the Temple.

The little girl and her brother hadn't understood Jesus' words very well, because they were too young, but they had liked to listen to his brave, clear voice and look into his fine face.

Now they were happy because Jesus was coming along the road past their home.

"Let's go to meet Jesus, Miriam," suggested small David.

They found that Jesus was riding upon a young donkey, while the glad people threw garments and branches before him and waved palms.

"Come, we will gather palms too," said Miriam. They ran to a young palm tree beside the road and Miriam broke off some branches for her small brother and herself.

Then the two children joined the crowd about Jesus and sang with them, "Hosanna in the highest!"

Miriam looked up into Jesus' kind face as he rode along on the donkey.

"Jesus is indeed a King, for he is gentle and kind," she said to little David. She was thinking how different he was from the proud Roman rulers or cruel King Herod. Here was a King whom little children could love.

Once, just before they all came to the gate of Jerusalem, it seemed to Miriam and David that Jesus smiled right at them. How his sweet smile gladdened their hearts!

"This is a happy day, David," whispered Miriam, squeezing her brother's warm hand. The little fellow thought so too.

"I love to go along the road with Jesus," he said.

—GRACE HELEN DAVIS<sup>10</sup>

## SPRINGTIME POETRY:

"Life Out of Death"<sup>11</sup>

"The Miracle"<sup>12</sup>

"April Miracles"<sup>13</sup>

"O God, whose laws will never change"<sup>12</sup>

## SONG OF JOY FOR SPRING

Once more it's spring, now  
All the earth's full of rhyme;  
Every green thing, now  
Speaks of the happy time.  
Listen! in street and lane,  
Listen! along the eaves  
South wind is telling us  
Down in the April woods  
Millions of little buds  
Swell into leaves!

What is that singing on

Cheerily, merrily?

Little rill, running free,  
All its ice gone.

What is that other song  
Sounding the whole day long  
High in a maple tree,  
Rippling and clear?  
Robin song: Listen all,  
Listen all! Hear my call!  
Spring's really here!

Flowers are on the way—

Buttercup, daffodil  
Dancing upon the hill  
Golden and gay;  
Lilac beside the door,  
Pansy and pink uncured,  
Oh, how the children play!  
"Father," the children say,  
"Thank Thee for everything,  
Thank Thee for lovely spring  
Back in our world!"

—NANCY BYRD TURNER<sup>11</sup>

## SING! SING!

There are Easter songs for us all to sing,  
And Easter flowers for all to share;  
The earth is lovely for everybody,  
And Easter sunshine is everywhere!  
Sing, sing in the bright spring weather!  
All is happiness—sing together!  
Joy and life are a part of Easter,  
And all may have a share!

—NANCY BYRD TURNER<sup>12</sup>

## Suggested Program for April 9

### THEME: The First Easter Day

PREPARATION FOR WORSHIP: If Easter is to be observed in their own room, the children will have been planning a fitting program for the day. Perhaps they have invited their parents to hear their stories and songs, and enjoy the nature exhibit. The children will give them all a friendly welcome as they arrive. A few may be responsible for seeing that their Easter decorations are arranged. When everything is in readiness, the pianist may play—

SPRINGTIME MUSIC: "Spring Song," Mendelssohn.<sup>3</sup>

THE EASTER STORY. As an Easter picture such as "The Resurrection Morn," by Ender, is shown, the story of the first Easter may be told briefly. Emphasis should be placed not on Jesus' suffering and death, but the fact that Easter is the time when his friends discovered he was their living Friend and Helper.

SINGING EASTER SONGS. The children may choose two or three favorites, such as, "Comes the Wondrous Hour,"<sup>11</sup> or "Nature's Easter Story."<sup>12</sup>

LEADER: Easter is a happy time. When we are happy, we like to make other happy too. We have been planning Easter surprises. That reminds me of a story I would like to tell you today.

## STORY:

### THE EASTER BULBS

There were plenty of glad things to do on Easter morning, but Joyce didn't forget the Easter bulbs. She ran quickly to see the bright blossoms.

"Look, mother, a pink tulip came open during the night," said Joyce happily. "Now we have four bulbs in bloom."

Mother and she had planted six bulbs, three tulips and three hyacinths. But one hyacinth had forgotten to bud and one tulip wasn't quite ready yet. Joyce was delighted with the four that were blooming.

<sup>11</sup> From *Boys and Girls*. Nashville, Whitmore and Smith. Used by permission.

<sup>12</sup> From *Mayflower*. Boston, The Pilgrim Press. Used by permission.

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Mother and Joyce had planted the bulbs weeks ago in small pots filled with soft, rich earth. They had been round, tight little brown things then that looked something like onions.

But when the pots were set away in the cool basement the little brown bulbs had begun to grow roots. Then, a short time before Easter, mother and Joyce had carried them upstairs and placed them on a sunny window-sill.

"Our bulbs need the bright sunshine now," mother had said.

Little sprigs of green had quickly shot up in the pots. From day to day Joyce had watched each one grow into a pretty plant and then grow a bud.

"My, but watching bulbs grow is such fun, mother!" Joyce had said.

She had been more eager about the blossoms than anything. As the sunshine called out the bright colors Joyce grew more and more pleased. That was why she didn't forget the bulbs on Easter morning.

She ran out in the garden too to see the first snowdrops.

"Even if Easter is early we have plenty of flowers, and everything is beginning to grow," said Joyce as she came back. "I saw a robin too."

"It's spring, Joyce," smiled daddy. He had come to look at the bulbs on the window-sill, and Joyce showed him how nicely they had grown.

"Daddy, you wouldn't think you'd get such lovely blossoms from hard little brown bulbs, would you?" said Joyce. "It's the same way with the seeds we plant. They're so tiny, and yet such fine big plants come from them!"

"Yes, Joyce, that's the way it is in spring," answered daddy. "God gives us sleeping live things packed in seeds and bulbs and sends his sunshine and rain to help them start growing."

"That's why I love the spring and Eastertime, daddy," cried Joyce. "God shows us in such special ways how beautifully he does things. Don't you think so?"

"Yes, Joyce, I do. It helps us love and trust him," agreed daddy.

Now mother called that it was time to make ready for church school. Soon she and daddy and Joyce smilingly started down the street together.

Joyce was carrying two of the lovely Easter plants with her. One was the pink tulip that had just unfolded. That was for her sick little friend Gertrude. The other was a pure white hyacinth for the primary room at church school.

"We like to share the Easter blossoms that God has given us," said Joyce.

—GRACE HELEN DAVIS<sup>10</sup>

EASTER OFFERING. In place of the regular offering, the children may bring flowers, Easter cards or booklets, or whatever they have chosen as their way of sharing Easter happiness with others.

PRAYER of dedication by the leader.

SONG: "Blue Sky, Soft and Clear."<sup>14</sup>

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# JUNIOR DEPARTMENT

By Kate Payne Owens\*

THEME FOR APRIL: *Adventuring with God for Others*

## For the Leader

The material worked out under this theme seeks to develop in juniors a consciousness of the relationship of God to the affairs of the world and to all of one's individual life. One of the greatest needs of Christianity today is for its followers to realize that religion is not just a part of life but governs all of life. Through the experiences planned in these worship services we hope to lead the juniors to realize that every person's life should be lived to glorify God. In order to bring about this realization, the material includes stories of men and women who, because of the love of God, work for the welfare of others. It is important to develop an appreciation of these noble lives, but it is much more important to bring about a new sense of the reality of God, the unfailing source of help of such workers, and to create a desire to have an active part in the enterprises carried on by Christ's followers for the sake of humanity.

The programs are planned to be used in a somewhat informal manner, as this is the way in which juniors worship most naturally. However, the leader must be very sure that there is an atmosphere of reverence throughout. Informality does not mean disorderliness nor rambling conversations.

The songs suggested indicate the type and theme to be used. If they are not familiar or accessible, other similar ones may be substituted. In the program for April 30 the offering service is purposely left until the last, as it will be more effective at that time. If necessary, make arrangements for this ahead of time.

It will be noted that the programs for April 2 and April 9 are suited to the Easter season. In many churches there are older juniors who unite with the church on Easter Sunday. The story for April 2 may help to give meaning to this experience. Plan well ahead of time for the Easter service. Try to make it so beautiful and so reverent that it will be a genuine worship experience in the lives of your juniors.

## April 2

THEME: *Jesus, the World's Greatest Adventurer*

QUIET MUSIC: Worshipful music, such as "Holy, Holy, Holy, Lord God Almighty."

## OFFERING SERVICE:

Leader: Jesus, when he was on earth, said, "Freely ye have received, freely give." Let us worship with our gifts.

\* Director of Religious Education, Western Texas Presbytery, San Antonio, Texas. These programs are based on material prepared by the author for Junior Departmental Graded Lesson course, Presbyterian Church, U.S., Richmond, Virginia. Used by permission.

Music: "We Give Thee But Thine Own."  
Played as the offering is received and sung softly as a response.

## HYMN: "Marching with the Heroes" INTRODUCING THE THEME:

(The leader may guide the juniors in a discussion along the following ideas.) The heroes of whom we have been singing might be called "adventurers." What is an adventurer? Do you have to go to some far-off place in order to have adventure? What adventures do you know about who are living today? (The group may mention such persons as Helen Keller and Albert Schweitzer.) You know many stories of wonder and adventure, but at Easter time we think of the most wonderful story of all. It is the story that has changed the whole world, and continues to change it. The hero of this story is greater than any other hero you have ever heard about. There has never been another who is loved and honored by so many people.

## BIBLE READING AND PICTURE STUDY:

(At this point show a picture of the boy Jesus in the Temple.) What is the boy doing here? Let's read the story in Luke 2:41-49. (Bring out the fact that Jesus was glad of an opportunity to learn from the doctors.) "Hearing" and "asking" in verse 46 do not mean that he was teaching and preaching but that he was learning. Read verse 46 again and see exactly what he was doing. Look at the expression on the face of Jesus. What do you think it shows about the kind of boy he was? It was the custom in Jewish families for the son to learn the trade of the father. Read Matthew 13:55 and see what kind of work Jesus did when he was a boy. Could being a carpenter be working with God also? In what ways did Jesus adventure with God when he was grown? Read Matthew 9:35. How can people today be adventurers with God?

## STORY:

### A KNIGHT OF THE CROSS

Not so long ago, in a place not far from here, there lived a lad who longed to be a knight. When he looked about him he saw many men whom he knew were already knights, and they had a wonderful name—Knights of the Cross—Christian. These men were those whom he loved and admired most of all the men he knew. They were the men who had been kind and loving to him ever since he was a little fellow and he wanted to be like them. So he decided that he wanted to be a Christian knight. Some were doctors and some were merchants and some were men from the farm, but one there was who was wisest and gentlest of them all and whom the lad admired most of all. He was the leader of the knights and knew most about the king, and the knights lovingly called him "Pastor." He it was whom the lad wanted to be like.

He watched the knights from day to day as they went about their work. He found that they had all done great deeds of love and sacrifice for their King; so he sought for great deeds that he might do. He saw that they were kindly of heart and pure of life; so he modeled his life by theirs.

Of course, he grew strong of purpose and brave of soul, for he had true men to copy as he grew. He trained his mind to think good thoughts and his body to do that which a Christian would do. And soon his helpful service and his eager work came to the notice of the King and the other Knights of the Cross.

"He is worthy to belong to our brotherhood," they said. "He has proved that he can be brave and true. Let us make him one of our number."

What a happy day it was for the lad when the word came to him that he would be allowed to join the brotherhood of the Knights of the Cross. All the day he was happy and eager to go to the church and say to the men of the brotherhood that he would be glad to try to serve the King with them. He longed to be a real knight, and this would give him the better chance to serve.

So he watched the gate as the evening came, and with the evening came several of the knights. They took him to the beautiful church which

all the knights loved so well. The room in which the knights were met together was hung with beautiful pictures. There was the son of the great King when he, too, was a boy. There was the picture of the army of Christian Knights who had gone forth to fight for the King in other lands. And as the lad looked about the room, he felt that he was to become much more worth while when he was brother to all of these.

When all had come, the wisest of the knights brought the lad to the rest, told of the things which he had seen him do and asked that he be allowed to join the brotherhood, and the knights smiled and held out their hands in welcome to the lad. They told him of the honor of the brotherhood, of the great work which it had done in the world for the King. They told him of the need of strong young knights. They told him of their desire that he should come into the brotherhood clean of body and pure of soul. . . .

Then they took him to the altar of the church and he knelt there while the wisest knight laid his hand on his head and prayed that he might be strong and true. It was the first of the signs that he was to belong to the King and the lad's heart was full of gladness.

As he rose to his feet, he found the other knights also kneeling near to him. And as they rose, they placed their hands on his shoulders and told him of the great work ahead of him. . . .

When they had left him alone at the door of his home, the lad went to his room to keep his vigil, alone with God. Tomorrow all the world would know that he had joined the brotherhood and was waiting for the command of the King. It was to be one of the great days of his life. And as he knelt in prayer, he asked the King to come to his life and stay.

When the morning was come, he dressed with care and went gladly to the altar of the church. There was beautiful music; there were palms and flowers. There were friends there who had come to see him take the vow of the brotherhood. And before them he took the vow of the Christian, promising to go out to fight for the right, to try to keep his life clean and strong, to honor the King.

Then the wisest of the knights, the one whom he loved the most and whom he longed to be like—the one whom the others called Pastor—took him by the hand, and said:

"You have been found worthy to be called to service and to join the brotherhood. You have been made ready to be a faithful follower, for you have been carefully taught in the way. You have taken your vow before all people. So I name you a member of the brotherhood, but only God can give you the sign of the brotherhood. That you must earn from him as the days go by. It shall be seen in your face as it grows stronger and more beautiful. It shall be seen in your hands as they grow more useful. It shall be seen in your life as it grows more like the Christ, the son of the King."

Then the lad went forth with the brotherhood to help him and inspire him. There were many hours of patient waiting; there were days and days of pain and struggle; there were hours when he longed to fly from it all and rest. But always there was the light which had come to him as he knelt in the church. Always there was the brotherhood to help him. Always there was the face of the King before him. And the conquests were won because he was brave and true.

Then lo! as the days went by, he heard the voice of the King in the depths of his soul.

"Arise! Look up, Knight of the Cross, and Follower of the King. Your King has watched your vigil and has found you true to your vow. Your King names you a Knight of the Cross—a Christian."

And the world, too, looked into his face, into his eyes, into his life and into his character as the days went by and they, too, called him

"A Christian—a Knight of the Cross."

—MARGARET W. EGGLESTON<sup>1</sup>

PRAYER: Our loving Father, we thank thee for all people who have become

<sup>1</sup> From *The Church School*, April, 1922. Used by permission of the Abingdon Press.



knights of the cross and have spent their lives in kindly service to others. Help us to be like them, forgetting ourselves as we serve thee. In the name of Jesus of Nazareth who went about doing good. Amen.

**SONG:** "Now in the Days of Youth." (Introduce as follows:) For the next few weeks we are going to think about how we may become a knight of the cross and be an adventurer with God. If you feel that you would like to be an adventurer with God for others, you may join as we sing this hymn. If you do not feel that you can really mean the words, you might just hum the tune.

April 9

**EASTER THEME:** *Fairest Lord Jesus, Ruler of All Nature*  
**SETTING FOR WORSHIP:**

Bring to the junior room some new bit of life that has come back with the spring—blossoms, branches of green leaves, bulbs in bloom. Let some of the boys and girls help make the room beautiful for Easter Sunday. Even pictures of the out-of-doors will be helpful. The juniors who arrive early will enjoy examining these and singing songs about Christ's resurrection. This will help to build the atmosphere for the worship to follow.

**WORSHIPFUL MUSIC:** "Spring Song," by Mendelssohn

**SONG OF PRAISE:** "When Morning Gilds the Skies." This may be introduced by a short discussion of the meaning of the Christian Sabbath, noting that every Sunday is a day commemorating the one on which Jesus Christ rose from the dead (the day following the Jewish Sabbath, our Saturday). But the Easter season is a special time out of the year when our thoughts are turned to the triumph of our Lord over death on the day of his resurrection.

**OFFERING:**

**Leader:** We have been praising God with our songs. There are many other ways of praising him. One is by giving our offering. Let us bring our money gifts to him now.

**Music:** While offering is taken.

**Prayer:** Father, we offer our gifts because we love thee. Accept them in Christ's name, we ask. Amen.

**INTRODUCING THE THEME:**

Those of us who came early have been enjoying these beautiful bits of the out-of-doors. The beautiful things of nature always remind Christians of Jesus because there was never anybody who loved the out-of-doors more than he did. Have you ever thought how many of the stories you know about him happened out-of-doors? Suppose we make a list of them on the board. (There will not be time to relate the stories, but only to list them as the juniors recall them.)

**DISCUSSION:**

What do you suppose Jesus thought about as he looked at the beautiful things of nature? (Pause long enough for a reply.) Did you ever wonder why God made the sky blue instead of brown? Suppose all the grass and leaves were black. Would you like the flowers nearly so much if they were all grey? Would you be half so glad to see the birds return in spring if they never sang a song? Several hundred years ago somebody living in Germany had been thinking about why God made all the things of the world so beautiful. And then he thought there was something God gave us even more beautiful than the lovely things of nature, someone who means more to us than all the trees and birds and flowers ever will. He wrote his thoughts into a poem and we sing it as a song. It is called "Fairest Lord Jesus." Look at the words and then let us sing together.

**SONG:** "Fairest Lord Jesus"

**EASTER STORY:** (Leader) I think the Easter story is the most wonderful of all the stories of Jesus. It is an out-of-doors story also. As I read this story, will you picture in your mind how it looked? Think of a lovely garden in the spring time, with flowers blooming and birds singing, and then of the wonderful thing that happened. When I have finished reading, will you bow your heads and talk silently to God about this first Easter and what it means to us? (Matthew 28:1-8 should be read or recited as beautifully as possible, after careful preparation.)

**SILENT PRAYER:**

**RESURRECTION SONG:** "Christ the Lord Is Risen Today," first stanza.

**POSTLUDE:** "Fairest Lord Jesus"

April 16

**THEME:** *God, the Adventurer's Helper*  
**WORSHIPFUL MUSIC:** "Holy, Holy, Holy, Lord God Almighty"

**CALL TO WORSHIP:**

**Leader:** "O come, let us sing unto the Lord . . . for the Lord God is a great God."

**Song Response:** "Holy, Holy, Holy, Lord God Almighty"

**Prayer**

**OFFERING SERVICE:**

**Offering Call:** (read in unison) Take ye from among you an offering unto the Lord: whomsoever is of a willing heart, let him bring it.

**Music**

**Response:** (Selected offertory song sung softly with bowed heads while those who have taken the offering remain standing in front.)

**SCRIPTURE READING:** We decided we would like to think about how we could be adventurers with God for others. To those who really want to be adventurers with him he makes a very wonderful promise in John 15:7. Let us read it together. Our Bible tells us that God is our helper, and that his care is, as the song says, "round about me, like the air." Let us find some of these references: Exodus 3:11-12a; Joshua 1:5; Psalm 46:2; Proverbs 3:5,6; Matthew 28:20b.

**SONG:** "How Strong and Sweet My Father's Care"<sup>2</sup>

**STORY:**

I'LL BE THAT MAN

That was a queer Sunday school at North Wells Street. There were more teachers than pupils. So when the young man who had just enrolled offered to be a teacher they told him that he could if he would bring his class with him. But that didn't stop Dwight L. Moody. He started out after the class, and the next Sunday he brought them in—eighteen ragged, rowdy, barefooted street urchins. But they soon learned to love their teacher so much that they became known as "Moody's Bodyguards." However, Moody wasn't content with bringing in just one class. He kept getting more and more boys and girls to come until the North Wells Sunday school was so full that there was not a place for a new pupil to sit.

Then Moody decided he would open another Sunday school in a different section of Chicago. He rented a hall that was not being used on Sunday. The Sunday school was held in the afternoon, for it took all morning to sweep out the sawdust and get everything ready. Then right after lunch he would start looking for pupils and by two o'clock the hall would be full.

One day he met a little girl on the street and asked her where she went to Sunday school. When she said she did not go, he asked her to

<sup>2</sup>In *Junior Hymns and Songs*, by Elizabeth McE. Shields, Onward Press, Richmond, Virginia.

take him to talk to her mother about it. The girl knew Moody was the Sunday-school teacher, and because her mother ran a saloon, she didn't want him to go to her home. So she told him to stay there until she had finished an errand.

For three hours he stood and waited but the girl did not come back. Some days later the two of them met on the street. When the little girl saw Dwight Moody she turned and fled. But he was too quick for her this time, and followed her. Up and down the sidewalks she ran with the Sunday-school teacher close behind. Finally she darted into a saloon and from that on to a room behind and crawled up under the bed. There Moody found her. He persuaded her to come out, and met her mother. The next Sunday all the children of the family were in Sunday school, and in time the mother became a Christian and the saloon was closed.

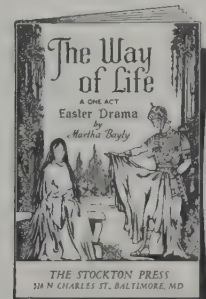
All during this time Moody had been working on weekdays as a shoe salesman. But one day he heard a speaker say that God was looking for a man who would give himself wholly to him. Moody thought to himself, "He didn't say a wise man, or a great man, or a learned man. He just said, 'a man.' I'll be that man." From then on Dwight Moody gave his full time to telling the story of Jesus, our Saviour.

He bought an Indian pony that he called his "missionary horse." Many times he would ride with two children behind him and another child in his arms. Once when a mischievous boy threw stones at him, Moody, riding at full speed, seized the boy by the coat collar and lifted him to the saddle. From then on he and the boy were good friends.

He visited in the homes of the poor, nursed the sick, and helped those who were strangers. During the War Between the States he went to the tents of the soldiers and gave them special hymnbooks he had made with flags on the cover. He would talk to them about loving Jesus and living right. The captured soldiers were not neglected either, and in the prison camps Moody cheered them with the wonderful story of Jesus' love. Also, after the battles he nursed the wounded and comforted them in every way he could.

After the War, Dwight Moody became such a popular preacher that he was wanted not only in this country but in Europe also. He made several trips abroad and preached in England, Ireland, and Scotland. Great crowds as large as

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—K. P. O.

SONG: "Marching with the Heroes." Introduce by asking the juniors to find the words in the song which they think best describes Dwight Moody.

PRAYER: We thank thee, our Father, that thou art our helper. We pray that we may give ourselves to thee and that thou wilt guide our lives so that we may be able to stand "faithful and wise and bold." In Jesus' name we pray. Amen.

April 23

THEME: *A Christian Adventurer Is Courageous*

QUIET MUSIC: "O Day of Rest and Gladness"

A SONG OF THE SABBATH: "O Day of Rest and Gladness"

PRAYER: Heavenly Father, we thank thee for the Sabbath day when we meet with others to worship thee. We thank thee that thou art our helper and ever present with us. Guide us as we worship and study. Amen.

SCRIPTURE: Psalm 121, in unison

OFFERING SERVICE:

Leader: Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul and forget not all his benefits. . . . Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's.

Soft Music: (While offering is taken) "We Give Thee But Thine Own"

Prayer: Thou who art the giver of every good and perfect gift, we bring our gifts to thee. May they be used in those places where life is sad and human beings suffer because they have never known of the help that cometh from the Lord. Amen.

SONG: "Marching with the Heroes"

DISCUSSION: (Leader)

Look at the second stanza. It speaks of people who are "faithful, wise and bold." What people do you know about who were "faithful, wise, and bold?" (Among others the juniors will probably recall certain adventurers discussed in previous sessions.) We call these people "courageous." The Bible tells us of many times when Peter was courageous. Perhaps you'd like to hear about some of them.

BIBLE STORY: The leader may take the incidents recorded in Acts 3, 4, and 5 and weave them into an interesting story.

SONG: "Dare to Be Brave, Dare to Be True"<sup>3</sup> (Introduce as follows) Do you know why Peter and John had courage enough to do what was right, no matter what the court said to them? There is a song that suggests a number of reasons. See how many reasons you can find in it.

SILENT PRAYER AND SONG: (Introduced by saying) Sometimes we have thoughts that we do not like to share with anybody except God, our helper. Perhaps you have thought of some

<sup>3</sup> In *Hymnal for American Youth, Junior Hymns and Songs*, etc. If not available use song with similar theme.

things—at home or school or with your friends—about which you need to show courage. As we bow our heads you may talk silently to God about these things until the piano starts playing. Then, while our heads are still bowed, we will close our prayer by singing softly the second stanza of "How Strong and Sweet My Father's Care."<sup>2</sup>

April 30

THEME: *A Christian Adventurer Is Neighborly*

QUIET MUSIC AND HYMN: "When Morning Gilds the Skies"

STORY: Any story of a person whose life is given to Christian service may be told without introduction; such as, Kagawa, Schweitzer, George Carver, Jane Addams, Muriel Lester, or Grenfell. A number of these have appeared in the *International Journal of Religious Education*.<sup>4</sup>

BIBLE READING:

Somebody said once that he felt sure that the Good Samaritan found it a thrilling experience to rescue the wounded traveler on the Jericho road. At what time do you think [the person whose story has been told] may have felt that same thrill? As I read the story aloud, close your eyes and picture it all in your mind. Imagine that you are the Good Samaritan, and see if you feel happy inside. (Read Luke 10:30-35.) Jesus called the Good Samaritan by another name. Do you remember what it was? (Read Luke 10:36.) If I were to say to you, "Which man, thinkest thou, was neighbor unto the people of the story you heard earlier?" what would you answer? Who, then, is our neighbor—just the people who live next door?

LISTING WAYS OF BEING NEIGHBORLY:

We have talked about other people who were neighborly, but the Bible says, "Be ye doers of the word and not hearers only." Suppose we think about what kinds of people particularly need us to be neighborly. As you think of them I will write the list on the board. (The list may include:

1. Newcomers in our town
2. People of other races who feel lonely
3. People who are timid or shy
4. Little children who need bigger boys and girls to help them sometimes
5. Servants in our homes
6. Those who are crippled, or those who are slow in learning)

PRAYER: Our Father, we are glad that there have been great people who were neighbors to those in need. Give us more like them. Make us quick to discover opportunities to be good neighbors to those around us. Grant that we may love thee with all of our soul and strength and mind, and our neighbors as ourselves.

OFFERING SERVICE: One way we can be good neighbors is by bringing our gifts of money to help those who are in need. Our gifts may go to help those whose bodies need medicine or those who need to hear the story of Jesus, our Savior.

Quiet music

Leader: "Not what we give, but what we share,

For the gift without the giver is bare.  
Who gives himself with his alms feeds three,  
Himself, his hungry neighbor, and me."

SONG: "I Would Be True"

<sup>4</sup> Kagawa, January, 1938, page 25; Schweitzer, December, 1937, page 30; January, 1938, p. 24; George Carver, January, 1938, page 27; Jane Addams, November, 1937, page 30.



# INTERMEDIATE DEPARTMENT

By Lillian White\* and Clarice M. Bowman†

## Services for April 2 and 9

GENERAL THEME: *We Would See Jesus*

### April 2

This service as planned is somewhat dramatized, the whole group taking part. Only the leader, however, will need to rehearse. Before beginning the service, explain to the group that they will be given pieces of palm which they will, when directed, place upon the altar. (Find out from your florist or your Catholic or Episcopal friends where you can purchase the palm. Religious goods stores usually carry them.) Explain to the group that they are to sing the last stanza of "Immortal Love, Forever Full," as the offering response.

Much of this service consists of special musical numbers. Perhaps members of your choir can help you. If you have a department choir, they can sing "The Palms." Or perhaps one of the classes would like to prepare this number.

You should have a picture of Jesus over your altar. The entry into Jerusalem could be used. Lavendar would be an appropriate color for your candles. See if you can get hold of a long handled brass candle snuffer to put out the candles.

THEME: *Jesus Pays the Price*

PRELUDE: "The Palms," by Faure<sup>1</sup>

LEADER: As this is Palm Sunday, shall we each hold in our hands a piece of palm as a remembrance of Jesus' triumphant ride into Jerusalem, and a symbol that he today reigns in our hearts as king.

DISTRIBUTION OF PALMS: (While pianist continues to play "The Palms" and merges into "Jerusalem")

CANDLE-LIGHTING: (After distribution of palms but while prelude continues)

CALL TO WORSHIP: "Hosanna; Blessed is he that cometh in the name of the Lord; Blessed is the kingdom that cometh, the kingdom of our father David; Hosanna in the highest."

SOLO: "Jerusalem" by Parker-Felton<sup>1</sup> (Have everyone join in the chorus after the second stanza, rising and waving their palm branches. The group will easily follow the indication and example of the leader and soloist.)

THE STORY OF PALM SUNDAY, from *The Story of the Bible* by Walter Russell Bowie, beginning of Chapter XIII. (Read by a pupil who has practiced it)

CHORUS: "The Palms"

\* Miss White, teacher of the Intermediate Department, Riverside Church, New York City, writes the first two worship services, carrying the theme through Easter Sunday.

† Miss Bowman, Secretary for Intermediate Work of the Methodist Episcopal Board of Education, begins a series of worship programs with the one for April 16.

<sup>1</sup> In *Favorite Songs of the People*, published by Theodore Presser Co., 1712 Chestnut Street, Philadelphia, Pa.

HYMN: "Ride on, Ride on in Majesty"

—No. 115<sup>2</sup>

OFFERING:

*Offering Sentences:* Let this giving of our money be a token that we give our hearts to God and to the living of the life Jesus showed us.

I bind my heart this tide  
To the Galilean side.

Music: "O Jesus I have Promised"—No. 196, or "Just as I Am, Thine Own to Be"—No. 145

Response: (To be sung, last stanza of hymn No. 140)

O Lord and Master of us all,  
Whate'er our name or sign,  
We own thy sway, we hear thy call,  
We test our lives by thine.

LEADER:

But Jesus' hour of public acclaim was very brief. The palms were soon laid down and the hosannas died away. Before a week had passed, a conspiracy had been formed to destroy Jesus. Judas had offered to betray him and the crowd who had shouted "Hosanna" were bribed to cry, "Crucify him!" And so while our lights are darkened to remind us of Jesus' hour of suffering, let us lay our palm branches at the foot of the cross.

DIMMING OF LIGHTS (Candles should be put out by previously appointed people.)

PLACING PALM LEAVES ON THE ALTAR

(Piano accompaniment, "Into the Woods My Master Went"—No. 119)

HYMN: "Into the Woods My Master Went"—No. 119

SOLO: "Were You There?"<sup>3</sup>

MEDITATION:

### JESUS PAYS THE PRICE

Jesus had known ever since he went forth to teach that he walked a dangerous path. He knew when he decided to go to Jerusalem at Passover time that there was more chance of his being killed than being spared. He was prepared to pay the price for proclaiming his gospel of love.

But when the last hour before his arrest came, it was a bitter experience. When he went into the Garden of Gethsemane on the Mount of Olives, his spirit was distressed and his heart was sore. Not only did he face the immediate ordeal of a terrific death, but there were other tragedies in the situation. Of course we can only guess how Jesus felt. Perhaps the most terrible thought to him was that his mission had failed. He had failed to persuade the people to believe in love and trust in God as a Father of all peoples. It must have been a bitter fact that one of his own disciples, Judas, had not only failed to grasp this message, but was not even loyal to Jesus as his leader. Maybe Jesus even felt for a moment that God had failed him. God had put upon him the burden of saving his people, but had not upheld him till the task was done. Perhaps Jesus doubted himself, thinking that perhaps he had not understood God's will for him and perhaps the way of love was not practical, would not work after all.

To whatever depths of suffering Jesus' spirit sank that night, he came through with courage and serenity ready to face whatever was before him. We do not know whether Jesus had considered trying to get away or letting his followers defend him, but when the soldiers arrested him he would not permit his disciples to lift a sword in his defense. And that was when he made that profound statement, "All they that take the

<sup>2</sup> All hymns are taken from *The New Hymnal for American Youth*, D. Appleton-Century Co., unless otherwise indicated. They are also found in many other hymnals.

sword shall perish with the sword." And so Jesus approached the cross still believing in the way of love.

His hours on the cross were the crowning triumph of his life. Still he practiced love as he prayed, "Father, forgive them for they know not what they do." Still he trusted in God as his Father, for as he died, he prayed an old Jewish prayer which he had probably often said before he went to sleep at night, "Father, into thy hands I commend my spirit."

Jesus had chosen the way of love. With God's help, he had been faithful to that way unto death. He had counted the cost and paid the price. Because Jesus was true to the end he brought the whole world nearer God.

SOLO: "And He Never Said a Mumbling Word" (The Hampden Institute Hymnal or other collections of spirituals)

HYMN: "When I Survey the Wondrous Cross"—No. 123

PRAYER AND BENEDICTION: Grant us the vision to see what God wants us to do. Grant us the faith in God and the courage to do that task. Into thy hands we commend our spirits.

### April 9

Try to create a joyous effect in your worship room with many lovely flowers. Ask members of the department to bring flowers and plants from their homes. They can take them back after the service if they wish. It would be lovely to have a growing Easter lily on either side of the cross. If you use candles, have them tall and white. Perhaps you can borrow a seven-branched candle stick to place on your piano to light when you light the altar candles, to give an increased effect of joy and light.

THEME: *Jesus Lives Today*

PRELUDE: "There's a Light upon the Mountain"—No. 285

CANDLE-LIGHTING (During Prelude)

CALL TO WORSHIP:

### MY EASTER WISH<sup>4</sup>

May the glad dawn  
Of Easter morn  
Bring joy to thee.

May the calm eve  
Of Easter leave  
A peace divine with thee.

May Easter night  
On thine heart write,  
O Christ, I live for Thee.

O sing unto the Lord a new song;  
Sing unto the Lord, all the earth.

HYMN: "Christ the Lord Is Risen Today"—No. 129

SCRIPTURE READING: Mark 16: 1-8

HYMN: "Rejoice, Ye Pure in Heart"—No. 27

OFFERING:

*Offering Sentence:* The Lord loveth a cheerful giver.

Solo: "The Glory of God Shines White"<sup>4</sup>  
Response: Doxology

HYMN: "The Day of Resurrection"—No. 127

<sup>3</sup> Anonymous. From *Christ and the Fine Arts*, Cynthia Pearl Maus.

<sup>4</sup> No. 47 in *The Hymnal for Boys and Girls*. D. Appleton-Century Co.



## JESUS LIVES TODAY

Each Gospel tells the story of Easter morning a little differently, but they all agree there was what we call the Resurrection of Jesus. In the centuries since that time students of the Bible and earnest Christians have had many different ways of explaining what really happened. Some think the disciples believed that they saw Jesus because they were thinking so much about him; or that the body of Jesus was stolen from the tomb; or that Jesus' living spirit caused his body to be visible to his friends; or that these stories were ways of describing in poetry the certainty Jesus' followers felt that Jesus still lived. Others say that the memory of Jesus was so real and vivid and alive to his friends that they came to feel they were seeing him. Many people, perhaps many of us here today, believe that Jesus' body actually rose from the grave because there was a spiritual power in him that was not in other people.

But however people differ about the explana-

tion of the details of the Easter story, I believe they all agree about one thing, and that is that Jesus' spirit continued to live in the minds and words and actions of his friends long after his body had died on the cross. Not only did Jesus' spirit live in his followers as long as they lived, but those followers passed on that spirit to others, and those others to others on down through the ages. So that perhaps when a person acts today in accordance with the spirit of Jesus, that spirit may have come handed down from person to person through the ages, having started with Jesus as he lived and loved in Galilee hundreds of years ago. On the other hand, some think of Jesus as living on as a spirit and being just as conscious of himself as he was when he lived an earthly life. These people think that we can be directly in contact with Jesus' spirit today, that he speaks in our hearts and that we can pray to him and he can hear us.

I wonder, boys and girls, if it is so important exactly what we believe about the Easter story or even how we believe that Jesus lives today? We shall come to understand these things more clearly in the years to come. I wonder if the important thing is not that we do have Jesus' spirit in our hearts and that we are living that spirit and spreading it throughout the world. How much of Jesus' spirit is in your life? How much in mine? Will we carry on Jesus' spirit, whatever the cost to us? Shall we not pray this Easter day that Jesus' spirit will live and conquer in this world!

PRAYER-HYMN: "I Bind My Heart this Tide"—No. 121

HYMN OF JOY: "There's a Light upon the Mountains"—No. 285. (Be sure to use the last stanza for it expresses exactly the idea we need here.)

BENEDICTION: May that spirit be in you which is in Christ Jesus. Amen.

## Services for April 16-30

GENERAL THEME: *Trying Out the Way of Love*

To the Counselor and Worship Committee

In these days, evidences all around us point away from brotherhood! How important that through our worship and through our teaching we seek to help our junior high boys and girls appreciate other peoples more deeply, and begin even now to express the attitude of brotherhood in their relationships! The objectives of this series of suggested programs, then, is to help them to a fuller understanding of what "the way of love" involves—what it involved for the early disciples, what it involves for the nations, what it involves for them, as members of the Christian Church today.

Be sure to make use of visual aids. As your worship committee discusses the preparation of their room for these services, you might make the following suggestions of possibilities for worship centers: (1) a colored map of the world hung against a draped background; (2) Burnand's picture "Go Preach" if your church has a copy; (3) model airplanes symbolizing communication between peoples, against a blue background; (4) dolls of other lands on table. The lighting of one tall candle may be a ceremonial of thinking about brotherhood. In the second program, the "witnesses" may bring appropriate symbols to the worship center, thus building it during the service itself.

NOTE: An abundance of material is suggested,—not to be followed verbatim, but as suggestions alone. It is very important that the boys and girls them-

selves work out their own ideas as to what they can do, for presentation in the final program.

April 16

THEME: *What Does Following Jesus Involve?*

In preparation for this service, you will need a group who will make ready the room, with a worship center if at all possible. (See suggestions above.) You will need a Story Teller who will be able to tell the story without a manuscript; and a Reader, who has a clear voice, to read the Scripture passages which intersperse the story. The Reader speaks from behind a screen, so that he is unseen during the entire service. A rehearsal by the Story Teller and the Reader will help make the story effective.

PRELUDE: *Andante*, by Beethoven

HYMN: "We Would See Jesus," "Tell Me the Stories of Jesus," or "Fairest Lord Jesus."

Note: If you have the Elsie Anna Wood series of scenes in the Life of Christ, it would furnish helpful review if you showed the appropriate scenes between verses of the hymn chosen.

LEADER: As we have worshipped together during recent Sundays around the central thought of "Jesus," we have sought to see him more clearly, just as a cameraman tries to focus his camera to get a clear image. We've noticed the presence of others in the picture, also—strong, interesting kinds of people who went around with him. What of them?

STORY TELLER:

Dawn is just creeping up over the Galilean hills. It is the first Sunday after the first Easter. We walk down a beckoning roadway, our purpose to find those followers of the Man, and discover what they might be doing. We round a bend in the road, and the lake flashes into view. There they are! They've arisen early, and come down to the lake—perhaps in order to feel a little closer to their genial companion. But how sad their faces look! Hush, they are talking together. . . .

"He would want us to carry on!" Peter's eyes flash as he speaks. "He didn't pick us for cowards." But others of the group are shaking their heads sorrowfully. Perhaps as they look at the lake, they are thinking even then of their former work as fishermen and of the money they might be making.

"But what can we do to 'carry on'?" asks Thomas doubtfully. "When he was with us, it all looked so easy—but now . . ." He shakes his head. "What message have we to give people?"

Then to their minds there come his words, ringing across the water, words about a Way of life that wasn't so difficult, and that seemed to work. "Just love your neighbors," they could hear him say. . . .

(Story Teller pauses. Reader speaks slowly from behind screen)

READER:

"Love your enemies; do good to them that hate you. Bless them that curse you, and pray for them that spitefully use you."

"Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him thy other also. And whosoever shall compel thee to go a mile, go with him twain."

"Give to him that asketh thee, and from him that would borrow of thee, turn not away."

"Blessed are the peacemakers; for they shall be called the children of God."

STORY TELLER:

As they have remembered these words, something has been happening to the group. A change comes over them. Backs are straightened; faces

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are lifted upward. Peter rises suddenly. "Yes, he would want us to spread his message," he reaffirms. "We cannot fail him."

"But where shall we go?" asks Thomas. "We're unwelcome enough here among our own kinspeople; won't it be an awful risk for us to go into any of the other provinces?" We cannot blame Thomas for his question, for we know all too well of the bitterness and strife all around him—Judeans against Samaritans, Galileans against others, Romans keeping discipline at the point of the sword.

**READER:**

"A man going down from Jerusalem to Jericho fell among robbers who stripped and belabored him and then went off leaving him half-dead. . . . However a certain Samaritan traveller came to where he was and felt pity when he saw him; he went to him, bound his wounds up, pouring oil and wine into them, mounted him on his own steed, took him to an inn, and attended to him. Which of these, think you, was neighbor . . . ?"

**STORY TELLER:**

Ah, yes, the disciples remember vividly the day he told that story! "And don't you remember," asks John eagerly, "when we were standing in the marketplace, looking at the crowds of tradespeople come and go—Greeks, barbarians, Romans, Gentiles, Jews—how friendly he was to all of them? When we asked him why, he just smiled and said, 'Our brothers,' that was all."

**READER:**

"Inasmuch as ye did it unto one of these brothers of mine, even to the least of them, ye did it unto me."

**LEADER:** The message of "Brotherhood"—that's what these first disciples preached and taught everywhere. And that's what they practiced, too! So that hundreds, and then thousands came to believe through the years, and the Church came into being. We speak of Paul as the first great "missionary." He was simply carrying out this idea, helping people discover their common brotherhood as they came to believe in God as Father. The great thing about Christianity has always been that it's for all people—for everyone, Jesus taught, is important in God's family circle.

**INTERMEDIATE GIRL:** A lovely hymn expresses this idea, for it says something about "a fellowship of love." May we sing that hymn, and light a central candle on our worship table to stand for this idea of "Brotherhood" we've been talking about?

**HYMN:** "In Christ There Is No East or West."

**PRAYER:** that we may discover just what this idea of brotherhood means, and practice it.

April 23

**THEME:** *We All Need Each Other.*  
**PRELUDE:** "Steal Away—to Jesus" (Negro Spiritual)  
**CALL TO WORSHIP:** (while quiet music is being played)

For the joy of human love—  
 Brother, sister, parent, child;  
 Friends on earth, and friends above,  
 For all gentle thoughts and mild—

*Response\** (sung joyfully by choir or entire group at chord from piano):

Lord of all, to thee we raise,  
 This our hymn of grateful praise!

**LEADER:** Last Sunday we thought together about Jesus' friends whom we

\* Refrain of "For the Beauty of the Earth."

call disciples. They caught on to the secret of Jesus' way of living; that is, being neighborly and friendly and sharing with other folk. These men learned to pray truly the prayer beginning "Our Father," because they learned to think of everyone else as "brothers."

(Some moments of discussion about what that word "brother" means. How does one treat a brother? How much does he trust him? Does he share personal possessions with him? Does a "brother" ever take undue advantage, say, with a brother's bicycle? Do brothers always have to look alike, or like the same things in order to get along? How do you suppose Jesus meant that we could treat strangers in a "brotherly" way?)

Can we truly pray the prayer beginning "Our Father," and hold a grudge against another one of his "children" near or far? (Pause a moment for thinking.)

**UNISON PRAYER:** The Lord's Prayer  
**HYMN:** "In Christ There Is No East or West." While this hymn is being sung, a representative of the department may light the candle for the idea of brotherhood.

**LEADER:** Is this idea of people being "brothers" really sound? Does it really work? Do these teachings we've been

talking about really prove out? Let us look for some evidences. Who are our witnesses?

**WITNESS:**  
 I bring evidence from the World of Books that all men are really brothers, as Jesus taught.

When we were all younger, we read many fairy tales. Did we realize that they came from many other countries—and that it had not been for German, Italian, French, English, Irish, and Northland writers, we would not have had our fascinating fairy stories? "Arabian Nights" came from an Oriental civilization much older than our own. "Uncle Remus" stories are tales told by an old African to both white and black children on southern plantations. I am grateful that English boys and girls have shared with us their hero tales of King Arthur and Robin Hood. Some people think the story of the Hebrew lad Joseph "the greatest short story in the world."

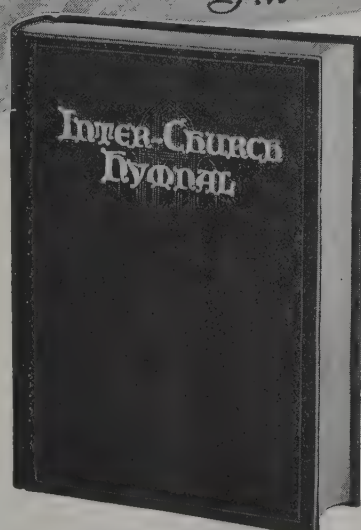
Even the smallest library contains books and stories and legends from all around the world. Here is the "Life of Louis Pasteur," a Frenchman, written in English. Here are books of poems by American Negroes, books picturing Indian crafts, books telling the lives of great leaders of other races. If each country or each group of people had only its own books, how much less we'd have to read! A library might be called a "Temple to the Brotherhood of Man." Here, I believe, is evidence that Jesus was right when he taught people to share.

(Representative brings book to worship center.)

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## WITNESS:

I bring evidence from the World of Play that Jesus was right when he called people "brothers."

People play ball all over the world! In the British Museum we could even find balls from ancient times—queer-looking things made out of leather stuffed with hair, straw, clay, porcelain, or papyrus. Baseball comes to us from "rounders," a game the English settlers brought over. Our American brands of football and baseball are fast becoming popular in other lands. The Japanese, in particular, love our ball games. When Babe Ruth was making his trip around the world, he was acclaimed quite as much a hero in the Far East as in the West.

Other universal toys are: dolls, kites, jumping ropes, and tops. Chinese people have a kite festival, with super-life-size kites, marvels of paper workmanship; and the Japanese have their doll festivals. Scotland gives us golf; the American Indians taught us skill at canoeing; polo came from India; and skiing from Scandinavia.

Our American holidays might also be called Festivals of Brotherhood. Christmas, of course, draws its quaint, happy customs from the Germans, the Norse, the Romans, and others. Even the Fourth of July must go back centuries to another people for its celebration: to the Chinese, who first invented gunpowder! The remarkable thing about the wise, peaceful Chinese was that, after deadly gunpowder was invented, they used it for playful, lovely fireworks, rather than for fighting. Truly the way of play is the way of brotherhood.

*(Representative brings toy to worship center.)*

## WITNESS:

I bring evidence from the World of Beauty that all peoples are brothers, as Jesus taught.

When we sing our hymns in church, we are singing songs by different writers, many of them based on Hebrew poetry, with music from all over the world. In themselves the Negro spirituals represent different peoples: the African genius for music, and the Hebrew stories as told Negroes in the southland by white folk.

When the movie Rembrandt was being made in England, an English actor was portraying the life of a Dutch artist, directed by a Hungarian.

Whistler's "Mother," painted by an American, hangs in a French gallery. Michelangelo's "Moses" is an Italian sculptor's portrayal of a Jewish leader. The story is endless, of the way in which all peoples may share that which is loveliest and finest which they have. This sharing of art, literature, and music has paved the way for brotherhood. Jesus must have been right.

*(Representative brings picture to worship center.)*

## WITNESS:

I bring evidence from the Story of Civilization that Jesus' way of Brotherhood really works.

If we could but trace the story of some of our modern conveniences, we would find ourselves thanking the ancient Egyptians, who were skilled workmen in metals, glass, dyes, etc. Even our arithmetic is not our own; we borrow our numerals from Arabs, and they in turn had borrowed from the Hindus in far-away India.

When a scientist or doctor discovers a better way of healing people, he does not try to keep his idea to himself or make money on it. Instead, he publishes it abroad immediately, that people may profit by it, and that fewer lives may be lost.

George Washington Carver, for instance, though born in slavery, has made hundreds of discoveries of uses for the peanut and sweet

potato, that have benefited not only his people but folk all over the world.

Radio weaves its network around the world, and none need be shut out of its music and news.

Astronomers who make a new discovery about the planets in one part of the world, flash their news to other astronomers elsewhere. Truly, this is the Way of Brotherhood; and because of it, everyone is happier. This teaching of Jesus really works!

*(Representative brings some symbol of progress to worship center.)*

**LEADER:** When we think of all the hundreds of people who have helped to give us the books we read, the pictures we enjoy, the music we love, and the conveniences we use—we wonder what our part is. What can we do to spread the idea of Brotherhood? What have we to share?

*(The leader might suggest that a committee prepare suggestions for the entire group. Meanwhile, that each member of the department might go out to discover for himself whether or not this idea of sharing really works, in his own relationships.)*

**LITANY OF BROTHERHOOD** (as worked out by an intermediate group)

April 30

**THEME:** *Our Church Needs Us.*

**PRELUDE:** *Consolation*, by Mendelssohn  
**CALL TO WORSHIP:**

I believe in my far-away friend.

He is the boy I have not yet come to know well.

Perhaps he is a boy I have never learned to know at all.

He may be on the other side of the world, or in a skin of a different color than mine. He may come from a wealthier family than mine, or poorer.

Just what sort of a boy he is, in every way, I cannot say.

Yet I believe in him.

Somehow I can see that he is much the same boy that I am, even though he seems to be different.

He plays and works, worries and rests, dreams of the future—and gets restless at the present—just as I do.

He and I may never actually meet—yet we will touch each other in many ways.

The clothes one of us wears, or the corn he raises, or the coffee he grows, or the spices he carries to market, or the cotton he gathers, will go across many miles to supply the needs of the other.

—PERCY R. HAYWARD

**HYMN:** "Heralds of Christ"

**LEADER:** We found it easy enough to agree together that the more people share with each other, the happier everybody can be. We found evidence last Sunday that this Way of Brotherhood Jesus talked about really works.

**SPOKESMAN:** But not enough people practice the idea! There are so many poor people in the world, and others seem to have too much. People still plan and get ready for wars. And there are still places in the world where people haven't even heard at all about Christ and his Way. What is the matter? Haven't there been enough disciples? Or enough church-members? Or haven't they done their part well enough?

**LEADER:** There's still great work to be done before all people treat each other as brothers, or worship God as Father. What can junior high folk do today?

*(At this time, representatives of the group or of the committee chosen last Sunday may report*

their suggestions of contributions they can make. Be sure to encourage them to put their ideas in their own words. Here are a few suggestions of possible content:)

**FIRST REPRESENTATIVE:** Getting acquainted with boys and girls of different nationalities; "going out of our way" to be friends with them and find out about their backgrounds.

**SECOND REPRESENTATIVE:** Making collections of stamps, dolls, scrapbooks, costumes, etc., of other nations. (Here the leader may wish to tell of the fascinating possibilities of the special mission study of the year in his own denomination.)

**THIRD REPRESENTATIVE:** Writing letters to people in other countries. (The Leader may mention the International Friendship League, at 41 Mt. Vernon St., Boston, Mass., which is headquarters for international correspondence among boys and girls and will furnish lists of foreign names and addresses.)

**FOURTH REPRESENTATIVE:** Giving money to help the world-wide work of the church. Tell of the work of some missionary, such as Dr. Walter Judd in China: "He is still a young man, but has already spent several very busy years in China as a medical missionary. He's had so much to do that he's trained himself to work fast—until he talks very fast, too. He tells the story himself of having been at the point of death eighteen times, from disease, or captured by bandits. He is such a skillful doctor that he has been offered many times his salary in this country, but he always says, 'No, the Chinese are my brothers.' 'Once,' he said, 'I looked into a mirror, after seeing yellow Chinese faces for a long time. My own face startled me, it looked so pale and peculiar!' " Mention how we can help in supporting the work of such people.

**OFFERING:** If possible, arrangements should be made so that this Sunday's offering may be for the missionary work of the church.

**FIFTH REPRESENTATIVE:** Helping to bring about peace in the world: studying causes of war and how peace can be brought about; determining not to be fooled by war propaganda. Recall the experience of William Penn, Christian leader, who made friends with the Indians and whose way of peace really worked.

**LEADER:** All these things we can do right now, at just the age we are. Shall we pray together for strong purposes, and wills, and minds, and hearts and hands, that we may truly do our part?

**PRAYER** during quiet music.

**HYMN OF PURPOSE:** "Just as I Am, Young, Strong, and Free"

**BENEDICTION**

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# SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Myron Taggart Hopper\*

THEME FOR THE MONTH: *The Living Christ*

## For the Leader

Since Easter comes the second Sunday in April, the central theme of the Easter season, the Living Christ, has been selected as the theme for the month. The first two programs treat the seasonal emphases related to the Easter season. These are Palm Sunday and Easter. The other three programs emphasize various aspects of what we mean when we speak of the Living Christ, with the last program stressing dedication of self to Christ-like living.

In some of the programs it is indicated that young people themselves should have a leading part. In others this has not been done for it is not always easy to say just what part young people should take. What they should do depends upon their talents and their development. Adult leaders should be governed by the principle that young people should do everything they can do effectively. It would be ideal if they carried the entire responsibility for each program, with adults working with them in advance.

Special attention should be given to seeing that each program moves forward smoothly. Mimeographed programs would help, as would having all persons to take part seated at the front. Each person should take part without introduction at the proper place in the service.

## April 2

THEME: *A Triumph over Temptation*  
INSTRUMENTAL PRELUDE: "The Palms" by Faure

(This should be played through softly once, then sung. If it is not known by all, a soloist should sing it, remaining out of sight or seated. If neither of these things can be done, then substitute the hymn, "All Hail the Power of Jesus' Name.")

SCRIPTURE READING: Mark 11:1-11.

LEADER'S TALK: "Jesus Triumphs over Palm Sunday Temptations."

(The following ideas should be developed: Jesus faced temptation through all of his career; it was not ended for him after the temptation experience in his early ministry. In the Palm Sunday experience at least three very modern temptations were faced. They were, to do what the crowd wanted him to do, to turn back on the real purposes of his life in order to secure temporal power, fame and prestige, and to try to use armed force to gain his ends. The crowd wanted him to be a king, a political ruler. It wanted him to use armed force to win political freedom from Rome. Patriotic Jews gathered in Jerusalem for the Passover, waited only for a sign from him to start a bloody revolution.

(To have yielded to the crowd would have meant becoming the leader of a political revolution in a war for freedom. Success in such a venture would have brought fame and prestige and glory. It would have brought, also, suffering and death and bloodshed and a renunciation of the way of life he had been teaching. Jesus withstood these temptations.

(These are modern temptations. They come to most of us every day in some form or another. Let us think together of these temptations which come to us.)

\* Professor of Religious Education, College of the Bible, Lexington, Kentucky.

## GUIDED MEDITATION:

(The leaders should raise the following questions: What are the temptations to follow the crowd which come to us today? What are we tempted to do in order to get prestige, fame, the approval of our crowd? What are the temptations to use force which come to us today? Further guidance can be given by suggesting appropriate items, such as drinking, petting, lavish display and spending of money, war, use of force to suppress minority groups, and lynching, under each of the three questions. Work this list out in advance and keep it as close to the temptations the young people participating in the service face as possible. If these things could be suggested by some of the young people it would be excellent. Ask the members of the group to suggest any which occur to them. Two or three members might be asked in advance to be ready with such suggestions.)

PRAYER: By a Young Person. (Pray for wisdom to recognize temptations when they come and for the courage to be true to the highest and best even as Jesus was when he was faced with temptation)

POEM: "Be Strong! We Are Not Here To Play," by Maltbie B. Babcock<sup>1</sup>

HYMN: "In the Hour of Trial"

## BENEDICTION:

"Let the words of my mouth and the meditations of my heart be acceptable in the sight, O Lord, my strength and my redeemer."

## April 9

THEME: *Additional Meanings of Easter*  
INSTRUMENTAL PRELUDE: Medley of Easter hymns such as, "There is a Green Hill Far Away," "When I Survey the Wondrous Cross" and "All Hail the Power of Jesus' Name." Conclude with "Fairest Lord Jesus."

## CALL TO WORSHIP:

First Reader: "O sing unto the Lord a new song:

For he hath done marvellous things:  
His right hand, and his holy arm,  
Hath gotten him the victory" (Psalm 98:1)<sup>2</sup>

Second Reader: "Bless the Lord, O my soul.  
O Lord my God, thou art very great;  
Thou art clothed with honour and majesty.  
(Psalm 104:1)

HYMN: "The Day of Resurrection" (Stanza 1)

## SCRIPTURE READING:

First Reader: "When the Sabbath day was past, Mary Magdalene, and Mary the mother of James, and Salome brought spices, that they might come and anoint him. And very early on the first day of the week, they came to the tomb when the sun was risen." (Mark 16:1, 2)

Second Reader: "Behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white

<sup>1</sup> Hymn 182 in *New Hymnal of American Youth*. Also in other hymnals. Use here as a poem.

<sup>2</sup> These parenthetical reference notations should not be read. They are included only to indicate where the Scripture passages can be found in the Bible.

as snow; and for fear of him the watchers did quake, and become as dead men." (Matthew 28:2-5)

HYMN: "The Day of Resurrection" (Stanza 2)

First Reader: "And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed: And he said unto them, 'Be not amazed: Ye seek the Nazarene, who was crucified.'" (Mark 16:5-6a)

Second Reader: "The angel . . . said unto the women: . . . 'He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.'" (Matthew 28:5a,6)

HYMN: "The Day of Resurrection" (Stanza 3)

## LEADER'S TALK:

This talk should be brief. It should call attention to the fact that, up to this point, the service had called to mind the story of Easter as it was recorded and explained by the early Christians, and make mention of the fact that we have always seen in the Easter story an evidence for our faith in immortality. It should point out that Easter has additional meanings which we have sometimes overlooked and prepare the way for the presentation of the additional meanings in some of the following talks. There will probably not be time for all of them.

TALK: "Triumph of Non-resistance over Physical Force" (By a young person)

This talk should point out that Jesus, even though he did not resist those who arrested him and put him to death, was still the victor. They killed him but his spirit lived to influence the course of thousands of lives and of civilization.

TALK: "Triumph of Love over Hate, Selfishness and Greed" (By a young person)

This talk should point out that hate and selfishness and envy and greed were back of the crucifixion of Jesus and that the spirit of love manifested by Jesus triumphed over them. Love triumphed as a way of life.

TALK: "The Indestructibility of Truth" (By a young person)

This talk should call attention to the attempt of the authorities to suppress the ideals and teachings of Jesus. He was looked upon as a dangerous radical and they tried to suppress the things for which he stood by killing him. Their failure is evidenced by the verdict of history.

POEM: "Hope"

*He died!*

And with him perished all that men hold dear;  
Hope lay cold beside him in the sepulcher,  
Love grew cold, and all things beautiful  
beside  
Died when he died.

*He rose!*

And with him hope arose, and life and light.  
Men said, "Not Christ but Death died yesterday."

And joy and truth and all things virtuous

Rose when he rose.

Author Unknown<sup>3</sup>

PRAYER: (Of thanksgiving for the new confidence in love and truth and all things good which Easter gives us and for the courage to live the life of Love.)

HYMN: "Fairest Lord Jesus"

<sup>3</sup> From *Quotable Poems* by Clark and Gillespie. Willett, Clark, Chicago. Used by permission.



April 16

THEME: *Christ Lives in the Natural World*

INSTRUMENTAL PRELUDE: "The Crusaders Hymn"

EXALTATION: (By leader)

The heavens declare the glory of God;  
And the firmament sheweth his handiwork.  
Day unto day uttereth speech,  
And night unto night sheweth knowledge.  
There is no speech nor language;  
Where their voice is not heard.  
Their line is gone out through all the earth,  
And their words to the ends of the world.  
In them hath he set a tabernacle for the sun,  
Which is as a bridegroom coming out of his chamber,  
And rejoiceth as a strong man to run a race.  
His going forth is from the end of the heaven,  
And his circuit unto the ends of it;  
And there is nothing hid from the heat thereof.  
Psalm 19:1-6

HYMN: "This is My Father's World" or  
"The Heavens Declare Thy Glory"

## New HARPER Books

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HARPER & BROTHERS

## RESPONSIVE SCRIPTURE:

Leader: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." (Psalm 24:1-2)

All: "He sendeth the springs into the valleys, which run among the hills. . . . He watereth the hills from his chambers. . . . He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; . . . He appointeth the moon for seasons, the sun knoweth his going down."

(Selections from Psalm 104)

Leader: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. (Psalm 104:24)

POEM: "God's Autographs"

I stood upon a hill one night  
And saw the great Creator write  
His autograph across the sky  
In lightning strokes, and there was I  
A witness to this great event  
And signature magnificent!

I stood one morning by a stream  
When night was fading to a dream,  
The fields were fair as fields may be  
At spring, in golden mystery  
Of dandelion—then God came on  
And wrote His signature in Dawn.

One afternoon long years ago  
Where glacial tides had ebb and flow,  
I found a cliff God's hand had smote;  
I scanned its breast, whereon God wrote  
With some great glacier for a pen  
His signature for time and men.

One night I stood and watched the stars;  
The Milky Way and ranging Mars,  
Where God in letters tipped with fire  
The tale of every tall desire  
Had writ in rhyme and signed His name  
A stellar signature of flame.

Creation's dawn was deep in night  
When suddenly, "Let there be light!"  
Awakened grass, and flower, and tree,  
The starry skies, the earth, and sea;  
In His own Image, God made man,  
And signed His name, with stroke most sure—  
Man is God's greatest signature!

WILLIAM L. STIDGER<sup>1</sup>

HYMN: "Joyful, Joyful, We Adore Thee!"

SCRIPTURE READING: John 1:1-5, 14.

LEADER'S TALK: "Christ Lives in the Natural World"

The writer of the gospel of John in the passage read and the writer of the excerpts from the Psalms were expressing the same great truth. They both gave expression to the idea that God is the great creative and constructive power at work in the world. The writer of John points out that this spirit or power became flesh through Jesus of Nazareth. It was manifest through him. He lived the way God would live if God were a man.

We have just celebrated Easter with its emphasis upon the living Christ. One interpretation of what this means is that the great creative spirit that possessed Jesus was not killed or destroyed when he was crucified. That spirit, the Word as the writer of John called it, existed before the birth of Jesus of Nazareth and continues to exist after his crucifixion. It still works in our world and evidence of it is to be discovered in the creative and constructive processes in our natural world. Christ lives in the natural world.

PRAYER: Of thanksgiving for the spirit of God at work in the world; for Jesus

<sup>1</sup>From "I saw God Wash the World" by William L. Stidger; The Rodcheaver-Hall-Mack Co., Philadelphia. Used by permission.

of Nazareth who so perfectly embodied that spirit that he lived the way God would live if God were a man; and for the confidence that the spirit of God that lived in Jesus is still active in our day and working in our world.

April 23

THEME: *Christ Lives in Christ-like Persons.*

INSTRUMENTAL PRELUDE: "Where Cross the Crowded Ways of Life" (Played through softly twice)

CALL TO WORSHIP: (By leader)

Create in me a clean heart, O God;  
And renew a right spirit within me  
Cast me not away from thy presence;  
And take not thy holy spirit from me.  
Psalm 51:10, 11.

HYMN: "Where Cross the Crowded Ways of Life"

SCRIPTURE: Philipians 1:9-21.

PRAYER: (Of thanksgiving for the writer of the Scripture passage read and for the evidence his life and writings have given that Christ lives in persons who live by his teachings and in accordance with his spirit.)

RESPONSIVE READING:

Leader: Wherever there are persons who stand for the hard right against the easy wrong,

All: There Christ lives.

Leader: Wherever an employer considers first the welfare of those who work for him and seeks first to serve human need through the business he conducts,

All: There Christ lives.

Leader: Wherever there is an employee who does a good day's work for the wage he receives and seeks to promote through his labor the best interests of all mankind,

All: There Christ lives.

Leader: Wherever there are persons or groups of persons who base their relations with other racial and cultural groups upon the achievements of the members of these groups as persons instead of the fact that they are members of another group,

All: There Christ lives.

Leader: Wherever there are those who feed the hungry, clothe the naked, heal the sick, and in other ways share with those who are in need,

All: There Christ lives.

Leader: Wherever there are lawyers or doctors or others active in the professions who seek first to serve their fellow-men rather than make money for themselves,

All: There Christ lives.

Leader: Wherever there are those who love their neighbors as themselves and who want for all men the advantages and opportunities they seek for themselves,

All: There Christ lives.

HYMN: "O Master Let Me Walk with Thee"

CLOSING PRAYER: Of thanksgiving for those persons past and present through whom Christ lives and works in the world.



April 30

THEME: *Christ Can Live in Us.*

INSTRUMENTAL PRELUDE: "Largo" by Handel

CALL TO WORSHIP: "Be still and know that I am God." (Psalm 46:10a)

PERIOD OF SILENCE: (After giving the Call to Worship, the leader should stand motionless as if listening, during this brief period of silence. This period should not last more than thirty seconds. Following it the leader should continue with the leader's talk.)

#### LEADER'S TALK:

Those who are sensitive souls and those who have developed their finer sensibilities can sense the spirit of God in their lives in moments of silence and meditation. They can be aware of the same creative and constructive power which possessed Jesus of Nazareth. Even those persons who are less mystical, but who believe in a God who works in the world to produce richer and finer life, can have a consciousness of the way he works through the human spirit. In so far as persons are responsive to the urgings of this spirit they may become possessed by it. It can have expression through their lives. The spirit that was in Jesus can live among men in them. Christ can live in them. May we seek to make ourselves responsive to that spirit.

HYMN: "Holy Spirit, Truth Divine" (If desired some of the stanzas of this hymn may be sung as a solo)

SCRIPTURE: John 14:6-12.

PRAYER: Our Father we thank thee for the fact that Jesus lived so close to thee that thy spirit was indeed his. We thank thee also for the assurance he has given us that we can do great things in thy name if we will allow they creative spirit to possess us. Help us to realize that thou wouldst work through us to create a more Christian world and may we give ourselves to working with thee in this great undertaking.

#### STORY: "I Have No Other Plan"

There is an old legend which tells of a conversation between God and Jesus after the latter's return to the presence of God. Jesus had been called into the presence of the Father to tell of the success of his mission among men. He told how he had lived with men teaching them of the way of love, and demonstrating it through his healing of the sick, his feeding of the hungry and his many other acts of compassion. After he had completed his story God asked him, "What provisions did you make for the continuation of your work?"

Jesus answered, "I selected certain men as my apostles. I kept them with me during the period of my active ministry. I shared with them my hopes and dreams. I taught them the truths I had learned through my fellowship with thee. I encouraged them with the promise that they would do even greater things than they had seen me do. To them I intrusted the continuation of my work. They are to teach others. They are to demonstrate the way of love. Those they win to the Way are to lead still others to the acceptance of love as the way of life. And so my work will go on."

Then God asked, "What if your followers fail? How then will your work be forwarded?"

Jesus replied, "I have no other plan."

#### POEM: "Jesus Christ—and We"

Christ has no hands but our hands  
To do His work today;

He has no feet but our feet  
To lead men in His way;  
He has no tongue but our tongues  
To tell men how He died;  
He has no help but our help  
To bring them to His side.

.....

What if our hands are busy  
With other work than His?  
What if our feet are walking  
Where sin's allurements is?  
What if our tongues are speaking  
Of things His lips would spurn?  
How can we hope to help Him  
Unless from Him we learn?  
—ANNIE JOHNSON FLINT<sup>5</sup>

HYMN: "Dear Lord and Father of Man-kind"

#### RESPONSIVE READING:

Leader: The spirit of God that possessed Jesus can live in us. Christ can live in us if we will live by the spirit of God. Are we willing that this shall be?

All: Yes, we are willing.

Leader: Are we aware that living by the spirit means personal purity and self control; that it means living as if our bodies were the temples of God?

All: Yes, we are aware of this and wish so to live.

Leader: Are we remembering that living by the spirit of God led Jesus to his cross and that we also may be led to our crosses if we follow Jesus?

All: Yes, we are remembering.

Leader: Are we keeping in mind the fact that living by the spirit of Jesus means loving our neighbors as ourselves; that it means loving persons of other racial and cultural groups, our enemies and those that despitefully use us; that it means standing for peace and economic justice?

All: Yes, we are keeping all this in mind.

Leader: Then may the spirit of God which was in Christ live in and through us.

CLOSING HYMN: "Are Ye Able?" or "I Would be True."

## Behind Locked Doors

(Continued from page 15)

Who are you, sir? A new disciple?

BARABBAS: Year I am Barabbas, in whose place he died. If you speak truly, he is God indeed, and I will worship him with my whole heart, and spend my life in working for his cause, lest he should think he died in vain for me!

(He follows Mary into the dawning light.)

NOTE: The belief that the saying "Cursed is everyone that hangeth on the tree" hindered some of the Jews from believing, after Christ's crucifixion, that he could be the Messiah; and the fact that the Romans called the Zealots "Robbers" when they were really patriotic revolutionaries, as well as some other background material in this dramatization, were suggested by a reading of Stapfer's *Palestine in the Time of Christ*, and Budden and

Hastings' *The Local Color of the Bible*.

#### NOTE ON PRODUCTION

A regular stage setting may of course be used to advantage, but the desired atmosphere can be created without it. The entrances and exits in the play are so arranged that a bare platform may be utilized, provided that any properties used in the production should be placed on it before the service begins.

If curtains are used, the leader of the service may stand in front of them. If not, all he needs to do is to step down from the platform when it is time for the play to begin. The actors will then enter in character.

As far as physical equipment is concerned, the only necessities for the performance are two doors, one of which may be bolted. Individual directors may wish to work out action requiring a bench or two. Lighting equipment which will permit the stage to grow from semi-darkness to brightness, as day supposedly dawns, would be helpful, but the lack of it need not worry a producer.

The play might easily be given out-of-doors. In that case the wall of a building, or some artificial setting to show that the disciples have taken refuge in a cave, or a walled-in garden, should be utilized for a background. It must still provide some door, or entrance, which shuts the disciples off from the outside world. The play is especially appropriate for a sunrise service.

## IMPORTANT NEW BOOKS

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# WHAT'S HAPPENING

❖ THE UNITED STATES Office of Education, because of its conviction that organized education is challenged today to prove its value as a force for democracy, has planned and launched a series of 26 nation-wide broadcasts to show the great contributions which men and women of various races and nationalities have brought to the nation. This series, called "Americans All—Immigrants All," not only tells the contributions of the English, the Scandinavians, Irish, Italian, French, the Netherlands, and others, but also describes the inter-weaving of these contributions. It shows how, for example, the hymns brought by the English and Scotch colonists were converted by the genius of the Negro into spirituals; how the spirituals were then used by composers of Russian Jewish and other origins as the basis of some of our finest modern music; and how this music is then played for us by orchestras composed of the sons and daughters of men and women of many races and nationalities.

The programs will be given on the CBS network on Sunday at 2:00 o'clock Eastern Standard Time. The values of this series are being preserved for school-room use, since each program is being recorded and made available both for public address systems and phonographs.

❖ THE AMERICAN ASSOCIATION of Theological Schools has issued the first report of its Commission on Accrediting. The Association, which now has a membership of seventy-nine theological schools in the United States, Canada, and Porto Rico, adopted in 1936 a plan for accrediting theological schools, and appointed a Commission on Accrediting. The results of the work of the Commission during the two years from 1936 to 1938 is contained in the report.

The standards of accreditation relate to standards of admission, length of course and standards for graduation, fields of study and balance of curriculum, faculty, library, equipment, finances, and general tone. Space does not permit a full statement of these standards here, but persons sufficiently interested may secure a copy of Bulletin 12 of the Association by writing to the Executive Secretary, Dean Edward H. Roberts, Princeton Theological Seminary.

The report is significant for religious education for at least two reasons. The first is that this effort to raise the general standards of the education of the American ministry is in harmony with the ideal of Christian education to improve the work carried on in local churches. The second is that the standard regarding curriculum indicates that religious education should be included.

The policy of the Association in accrediting schools will be of particular interest to *Journal* readers because they many times have occasion to counsel prospective ministers regarding the choice of a theological school. The list of accredited schools may have an important place in the nature of their counsel. The Commission received sixty-one applications for accreditation and accredited forty-five schools, with certain qualifications for some of the schools.

❖ THE ASSOCIATION of Directors of Religious Education of the Presbyterian Church in the U.S. now numbers 144 members. These include all regional and local church directors of religious education in the Southern church. Over sixty attended the meeting of the Association held at Montreat, North Carolina, in the summer of 1938. The Association, which was organized in 1932, upholds professional standards and encourages study and research by its members.

## Brevities

❖ PRACTICALLY all Sunday school leaders in Korea, including those who attended the world convention in Oslo in 1936, are in prison, due to rigid control by Japanese military authorities. . . . "The Old Timers' Club" consists of those members of the staff and office force of the International Council of Religious Education who have been ten years or more in the employ of the Council. Forrest L. Knapp was recently initiated, thus becoming automatically the president. He will hold office until the next "Old Timer" is eligible. . . . Enrolment in C.C.C. camps in the United States almost equals the number of freshmen entering institutions of higher learning each fall. . . . Total givings to churches of the United States and Canada during 1937-38, a year of falling business, showed a gain of two and a third millions of dollars over the preceding year. . . . An average of eighty-two attended the training school for teachers in Czechoslovakia last summer, fifty of them for the entire month.

## Personal Notes

❖ ROBERT SENECA SMITH, Horace Bushnell Professor of Christian Nurture at the Yale University Divinity School for thirteen years, died on January 15 at his home in New Haven, Connecticut, after an illness of several months. Professor Smith's influence in the field of religious education has been widely felt and his passing is a loss both to the school and to the movement in general.

Born in 1880 in Vermont, Professor Smith attended Yale University, from which he received a bachelor's, a divinity, and a doctor of philosophy degree. His career included eleven years in the pastorate and nine years at Smith College as Professor of Biblical Literature, before going to the Yale Divinity School. He was prominent in the New Haven Leadership Training School, the Connecticut Congregational Youth Conference, the Congregational Education Society, the Congregational Publishing Society, and the National Council of the Y.M.C.A. He was a member of the Educational Commission of the International Council of Religious Education.

Professor Smith was a gifted teacher and counselor of students, and an unusually effective preacher and leader of worship. He wrote a number of helpful publications in the field of religious education, among which are: "The Art of Group Worship," "New Trails for the Christian Teacher," and "The Person I Hope to Become."

❖ MR. ORION H. CHENEY, a member of the Board of Trustees of the International Council, died at his home in Patterson, New York, on January 17. He was also President of the Religious Education Foundation and Treasurer of the International Association of Daily Vacation Bible Schools. Mr. Cheney was vice-president of the Scarsdale National Bank and Trust Company, and formerly State Superintendent of Banks. At the time of his death he was an officer in a number of prominent financial concerns. Although acquainted with several fields of business, Mr. Cheney specialized in banking law. He held a law degree from New York University and practiced in that city for several years. His counsel and leadership in the administration of the affairs of the Council will be greatly missed.

❖ MISS EMILY C. HODDER began work on November 1 as director of World Comradeship and Missionary Education of Young People in the Methodist Episcopal Church. Before coming to Chicago Miss Hodder worked in the Wesley Foundation at Cedar Falls, Iowa.

❖ THE REV. THEODORE K. FINCH has joined the editorial staff of the Parish and Church School Board of the United Lutheran Church in America. His duties include the preparation of material for weekday and vacation church schools. Before going to Philadelphia he served for eleven years as pastor of the Trinity Lutheran Church at St. Petersburg, Florida. He succeeds Dr. Paul J. Hoh, who has accepted a professorship in the Mt. Airy Theological Seminary.





# CURRENT FILM ESTIMATES

**Adventure in Sahara** (Paul Kelly, Henry Gordon) (Columbia) Hero joins Foreign Legion to "get" inhuman Commander whose brutality killed his brother. Legionnaire life made nightmare of sweltering cruelty and suffering, with villain winning out by impossible feat at the end. Romance lugged in.

*For A:* Depends on taste *For Y:* No value *For C:* No

**Arrest Bulldog Drummond** (J. Howard, Heather Angel) (Para) Drummond, thickly involved in spy ring plot over new, pseudo-scientific "death ray" machine, postpones his wedding, incurs grave suspicion, but deftly solves all! Well-acted, agreeably puzzling little thriller more amusing than scary.

*For A:* Good of kind *For Y and C:* Fairly good

**Blondie** (Arthur Lake, Penny Singleton) (Columbia) First of another series (cartoon strip) offers hilarious inanity about ultra-stupid salesman, his nice little wife, and endless mistakes and farcically compromising situations. Meritorious for little noise, much funny pantomime, and generally laughable stuff.

*For A:* Hardly *For Y and C:* Funny

**Devil's Island** (Boris Karloff) (Warner) Wrongly sentenced to Devil's Island, great doctor endures governor's brutality, and saves his daughter by operation. Still narrowly avoids guillotine after escape-attempt fails ironically. Bestial cruelty and hideous sufferings for thrills. Karloff's acting chief merit.

*For A:* Depends on taste *For Y and C:* No

**Duke of West Point, The** (Louis Haywood, Tom Brown, R. Carlson) (U.A.) Convincing acting and direction, despite old plot and some stock devices, give story of three "plebe" roommates genuine quality. One, wrongly sentenced to "silence," takes it manfully for comrade's sake and wins out. Cadet ideals, Academy traditions ring true.

*For A:* Entertaining *For Y:* Excellent *For C:* Good

**Great Man Votes, The** (John Barrymore) (RKO) Distinctive, often engaging rôle by Barrymore as former Harvard scholar, after wife's death a drunken, but still pedantic night-watchman, finally reformed by his two ultra-precocious children and crude politics. Largely artificial, unreal, and sometimes absurd.

*For A and Y:* Mostly entertaining *For C:* Little interest

**Gunga Din** (C. Grant, McLaglen, Fairbanks, Jr.) (RKO) Excellent, picturesque thriller of British army life in India, informative in sets, costumes, customs and routine. But action bristles with absurdities and burlesque heroics, with actors striving to be box office attractions, not British soldiers.

*For A and Y:* Very good *For C:* Fair

**Homicide Squad** (Bruce, Cabot) (Columbia) Lieutenant-detective-hero is "benched" for an error, but quietly follows big junk-dealer-racketeers shipping scrap to Orient, gets them and saves his own Captain. Usual fists, guns, imperilled heroine, and hero's super-heroics become unintentionally comic.

*For A:* Hardly *For Y:* No value *For C:* No

**Idiot's Delight** (Norma Shearer, C. Gable) (MGM) Elaborate screening of clever Sherwood play, combining strong anti-war propaganda, whimsical character study, and rather thin comedy. Over-prolonged "recognition" motif weakens dramatic power. Splendidly acted. Technique masterful. But will disappoint many.

*For A:* Very good of kind *For Y:* Doubtful *For C:* No

THE summaries and evaluations appearing on this page are those of the National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

**Jesse James** (Power, Fonda, Nancy Kelly) (Fox) Impressive, forceful story of notorious bandit's lawless career interwoven with tragic married life. Fine direction, acting, Technicolor, authentic backgrounds. Thrilling entertainment but moral values very dubious. Whitewashes and creates sympathy for Jesse.

*For A:* Excellent of kind *For Y:* Doubtful effect *For C:* No

**Last Express, The** (The Kent Taylor, Dorothy Kent) (Univ.) Absurdly complicated mystery melodrama of little dramatic merit but at least packed with goings-on. Everybody chases everybody in and out, and up and down. Cluttered with clues, clowning, conflict and romance. One of Crime Club series.

*For A:* Mediocre *For Y:* No value *For C:* No

**Mother's Lullaby** (Beniamino Gigli) (Italian, Eng. titles) Gigli's wonderful singing featured throughout operatic stage story. Hero learns his adored child is son of wife's former lover. A shooting and more music solves all. Technically poor and sound reproduction quite terrible.

*For A:* Depends on taste *For Y:* No *For C:* No

**Mysterious Miss X** (Michael Whalen, Mary Hart) (Republic) Crude attempt at comic murder-mystery piling one absurdity on another without probability or sane motivation. Down-and-out actors on road mistaken for great Scotland Yard detectives. Irrelevant comedy, slapstick, horseplay, anything for a vacuous laugh.

*For A:* Absurd *For Y:* No value *For C:* No

**Out West with the Hardy's** (Mickey Rooney, Lewis Stone) (MGM) Another good Hardy film. Family jaunts West, father to help old friend's legal troubles, Mickey to be shown up as tenderfoot. Mickey dominates whole, but he should learn from Lewis Stone to drop mannerisms when they become too pronounced.

*For A:* Good *For Y and C:* Very good

**Pygmalion** (Wendy Hiller, Leslie Howard) (MGM) Expertly made, finely acted British translation of famous play. Brilliant dialog retains Shaw's clever satire and wit. Hiller notably fine in rôle of cockney flower girl who is transformed into charming lady by an eccentric professor. Delightfully entertaining.

*For A:* Excellent *For Y:* Good though mature *For C:* Too mature

**Sharpshooters** (Brian Donlevy, Lynn Bari) (Fox) Brazen, smartaleck American cameraman barges into Europe, sneers at their ways, makes

fools of police, tricks crooks, outsmarts officials, restores boy king to throne—practically single-handed—with endless noise and blatant wisecracks. Sad advertising for America.

*For A:* Crude *For Y:* No *For C:* No

**Smashing the Spy Ring** (Ralph Bellamy, Regis Toomey, Fay Wray) (Columbia) Rather good little spy-melodrama, well acted, with considerable novelty, and without violence. Clever Washington operatives do elaborate frame-up to catch head of ring stealing airplane plans. Adequate in thrills, suspense and climax.

*For A:* Depends on taste *For Y and C:* Good Thriller

**Strange Case of Dr. Meade** (Jack Holt, Beverly Roberts) (Columbia) Somber little story, unpretentious, but not without merit, about a famous surgeon who tries to bring modern medical practice and sanitation to a Southern backwoods village and finally wins out against ignorance and hostile opposition.

*For A and Y:* Fair *For C:* No interest

**Tail Spin** (A. Faye, C. Bennett, N. Kelly) (Fox) Novel, well-acted aviation drama with girls as air heroines competing for prizes. Slight but forceful plot. Entry of heiress in race brings dismay to hard-working girl flyers and tragic consequences for one. Tense, exciting plane sequences.

*For A and Y:* Fairly good *For C:* Too tragic

**The Lady Vanishes** (M. Lockwood, P. Lucas) (Gau. Brit.) Intriguing, human-interest spy-thriller, deftly handled in tone, manner, content, and subtleties for intelligent enjoyment. Pleasingly intricate, with suspense, surprise, and comedy adequate. Plot, acting, directing very satisfying, though quite un-Hollywood.

*For A:* Very good *For Y:* Good *For C:* If it interests

**They Made Me a Criminal** (Garfield, Robson, G. Dickson) (MGM) Tough, low-minded prize-fighter hero flees unjust murder charge, lands on western ranch, gradually learns better values. Garfield convincing, but much sordid, violent action, and slum slang and sly trickery of glorified Dead End kids, largely nullify character values.

*For A:* Good of kind *For Y:* Unsuitable *For C:* By no means

**Topper Takes a Trip** (C. Bennett, R. Young) (United Artists) Diverting, sophisticated sequel to first Topper fantasy with same amazing camera tricks. Concerns spectral heroine's attempts to reunite the troubled Topper with wife. Pranks of engaging ghosts—girl and dog—and embarrassing situations for Topper provide hilarious fun.

*For A and Y:* Very amusing of kind *For C:* Doubtful interest

**Torchy Blane in Chinatown** (G. Farrell, B. MacLane) (Warner) Only excuse for title of this feeble murder mystery is that Chinese are suspected murderers of three men who prove to be very-much-alive extortioners. Again reporter-heroine outleuths dumb detective-hero. Usual pitiful comedy efforts by Tom Kennedy.

*For A:* Poor *For Y:* Worthless *For C:* No

**Zaza** (Colbert, Marshall, Lahr, Westley) (Para) Opens with dizzy tempo to show frantic temperament and loose morals of common little vaudeville heroine. Then real love for the stolid Marshall, then disillusion and farewell. Best efforts of good cast fail to transform the antique very much.

*For A:* Good of kind *For Y:* Better not *For C:* No





# NEW BOOKS

**Jesus and the Educational Method.** By Luther Allan Weigle. New York, Abingdon, 1939. 128 p. \$1.00.

What are the grounds for assuming that Jesus was primarily a teacher? The denial that he was primarily a teacher meets its most obvious refutation in the Gospels themselves. They call him a teacher more frequently than by any other title in spite of the fact that he did not technically qualify as a rabbi and also that the apocalyptic rather than the didactic interest was dominant in the minds of the gospel writers. Schweitzer's extreme emphasis upon the eschatological interest of Jesus and his disposition of his moral teachings as an "interim ethic" are found to rest upon a partial and distorted view of the records.

Jesus was a teacher. He chose methods of education for his purpose rather than those of legislation, political action, or violent social revolution. He observed the practices of sound teaching: (1) freedom, absence of coercion by fear, prejudice, or emotional incitement; (2) fellowship, respect for his fellows as persons capable of responsible self-determination; (3) objectivity, reverence for truth and fact. Yet he was also a man of action. His call was not merely to reflection, but to repentance. It was a call not only to individuals but to his nation as a whole. He set up no mere rules of conduct, but rather proclaimed basic values which were socially revolutionary.

His interpretation of the Kingdom of God as the Kingship of God, both present and coming with increasing fullness as men recognized it, supports neither the views of the extreme apocalyptic eschatologists nor those of the ethical humanists. Two current tendencies are corrected by conceiving of Jesus as both a teacher and a revealer of God. One is the tendency to deny religious education in the name of God; the other the tendency to cultivate religious education without God. The vigorous attack of current rampant paganism upon the Christian faith may have a wholesome effect by unifying Christians upon the great essentials of their faith which in its method of propagation is both evangelistic and educational.

—H. C. M.

**There's No Place Like Home.** By James Lee Ellenwood. New York, Scribner's, 1938. 234 p. \$2.00.

This book makes extensive use of the chuckle as an educational device. Parents will get a good laugh on themselves many a time while reading it and thus may absorb some of its ideas without being enough aware of what is happening to them to resist. The author is Executive Secretary of the New York State

Y.M.C.A. and the father of four children. The book deals with the problems that are involved in the purposes of the home itself, the conditions under which character is developed, and the personal phases of the life of the parents and the children. Grandma is not omitted. The neighbors also get a chapter. The book is based upon a sound educational foundation, but it serves up its educational principles in a way that doesn't hurt. It will not serve as a good textbook, one fears, because no reader will be willing to take one chapter at a time.

—P. R. H.

**Understanding Youth.** By Roy A. Burkhardt. New York, Abingdon, 1938. 176 p. \$1.50.

The author has had wide experience in dealing with young people throughout the country as well as in a local church, so that he brings a background of experience to the writing of this book. The world of the adolescent and adolescent behavior reactions are well described. His chapter on "Seasons in the Life of the Adolescent" gives the characteristics of different groups of adolescent age. Dr. Burkhardt also describes the goals of youth and their principles of living. The book shows how an adolescent personality comes to be and continues to grow. It indicates that a new home and a new church must cooperate with the community to develop Christian personalities. One of the most valuable contributions of the book is the delineation of the author's own experience in developing a local church program for youth. Here is inspiration for youth workers in the local church.

—J. B. K.

**Health for Mind and Spirit.** By W. L. Northridge. New York, Abingdon, 1938. 200 p. \$2.00.

**And Ye Visited Me.** By Russell L. Dicks. New York, Harper, 1939. 247 p. \$2.50.

**Pastoral Psychiatry.** By John Sutherland Bonnell. New York, Harper and Brothers, 1938. 237 p. \$2.50.

These three volumes supplement each other with comparatively little actual duplication. *Health for Mind and Spirit* is a non-technical discussion of various abnormal mental conditions. It begins with "The Major Psychoses" and the milder neurotic conditions, and then takes up mental states with which religion is commonly supposed to be more directly connected, such as guilt, conversion, and so forth. The closing chapter emphasizes the fact that not only is religious experience a way out of mental difficulties, but it is the best way to avoid them in the first place.

*And Ye Visited Me* consists largely of notes taken by students in clinical training and by pastors in hospital visitation. They are somewhat detailed case studies of the mental difficulties of patients committed to the hospital for some physical ailment. The abundance of concrete case materials, together with the suggestions for study and the interpretations, makes the book a valuable guide for students in training for ministering to the sick.

*Pastoral Psychiatry* deals with the ministry to those who are mentally ill. The treatment is rich in actual case material, giving details of conversation in dealing with persons troubled with fear, sex problems, humiliation and pride, and the problems of parents in connection with their children. Throughout the book the author makes clear the specific functions of the minister in distinction from those of the professional psychiatrist and physician.

—H. C. M.

**Be Your Age.** By Marjorie Barstow Greenbie. New York, Stackpole, 251 p. \$2.00.

This book will assist the reader in growing up to his or her age. The author begins with sixteen and goes on period by period to about the fifty-year mark and then waves the reader along to manage the rest of the journey himself. But for the years in between, she deals in a practical way with many of the problems that any growing person must face, such as dealing with one's elders, everyday conduct, adolescent love affairs, marriage, relationships between the sexes before marriage, vocational problems, emotional problems, relationships with relatives, and many such issues. The book is marked by generous portions of humor and is easy to read.

—P. R. H.

**New Trends in Group Work.** Edited by Joshua Lieberman. New York, Association Press, 1938. 229 p. \$2.00.

This book is a symposium of ideas contributed by such outstanding people as Grace L. Coyle, John Dewey, Hedley S. Dimock, Abel J. Gregg, Arthur L. Swift, Jr., Goodwin B. Watson, and many others. Each article describes the contribution of some phase of the group technique to character education. The chapters were written for special occasions, and there is no attempt to unify either their point of view or approach. The book is probably most useful to a person who has had some background in either progressive education or social work, since it merely describes the frontiers of these techniques rather than the philosophy which underlies them.

—I. M. G.



**Church, Community, and State in Relation to Education.** An Oxford Conference Book. By Clarke, Zenkovsky, Monroe, Morris, Smith, Kohnstamm, and Oldham. Chicago, Willett, Clark, 1938. 234 p. \$2.00.

This is one of the Oxford Conference volumes. It provides very important source material for study of the problem suggested by the title. A student of the subject can probably digest it quickly; for the general reader, two readings may be required.

**Church and Community.** By H. Paul Douglass, Hanns Lilje, Stefan Zankow, Manfred Bjorkquist, Edwin Ewart Aubrey, Kenneth S. Latourette, Ernest Barker, Marc Boegner. Chicago, Willett, Clark, 1938. 259 p. \$2.00.

What are the steps which the church must take to restore to humanity its lost sense of community, is the question eight distinguished Christian scholars set out to answer in this volume.

**What Church People Think.** By Norman L. Trott and Ross W. Sanderson. New York, Association, 1938. 79 p. 75 cents.

A check list of opinions dealing with "The Church and the Social Order," "Property," and "Labor Organizations" was developed, the series of statements ranging from extreme conservatism to extreme radicalism. The check lists were filled out satisfactorily by 1087 persons representing a cross section of church membership. The report tabulates and from various viewpoints analyzes the outcomes, and it presents interesting discussion material.

**Men of Power.** By Fred Eastman. Nashville, Cokesbury, 1938. Volume III. 200 p. \$1.50.

Volume Three is a series of biographical sketches which sparkle with interest and anecdotes, and which deal particularly with the sources of power and influence of great men. The present volume deals with Benjamin Franklin, Ralph Waldo Emerson, Charles Darwin, and Charles Fox.

**Discussing Religion Creatively.** By Clarence R. Athearn and Laura Armstrong Athearn. New York, Revell, 1939. 220 p. \$2.00.

Deals with the various patterns of the discussion method, particularly with reference to young people and adults in the church. The book uses many case illustrations, keeping the treatment both concrete and interesting. Appendices include a rating scale for discussion leaders. Questions and problems for discussion and references indicate the contemplated use of the book as a text for leadership classes.

**A Study of Mechanism in Education.** By William L. Patty. New York, Teachers College, Columbia University, 1938. 183 p. \$1.85.

A study of the content curriculum in general education as developed in the books of Franklin Dobbitt, W. W. Charters, and C. C. Peters. The author contends that this point of view is inadequate because it rests upon a mechanistic

interpretation of the changes which are going on in the world. Over against it he sets the necessity of viewing change not in a mechanistic sense but because of organic developments going on.

**The Journals of Kierkegaard.** Edited and translated by Alexander Dru. New York, Oxford, 1938. 603 p. \$7.00.

Over fourteen hundred selections from the papers of the great Danish philosopher of the last century. To read the *Journals* is to view a series of snapshots of the mind and soul of a man whose thinking will live long after his body.

**Yet We Can Hope.** Howe, Lee A., Jr. Philadelphia, Judson, 1938. 164 p. \$1.50.

A splendidly written message that frankly faces the serious questions of our day, both personal and social, and with clarity of thought and forceful style records a message to a disheartened world.

**Against the Tide.** A. Clayton Powell, Sr. An Autobiography. New York, Richard R. Smith, 1938. 327 p. \$2.00.

An autobiography by Dr. Powell, for thirty years pastor of the Abyssinian Baptist Church in New York, the largest colored Baptist Church in America. It tells in a refreshing way of the author's courageous leadership not only in this church but of his race.

**How to Locate Educational Information and Data.** By Carter Alexander. New York, Teachers College, Columbia University, 1935. 272 p. \$3.00.

A handbook for students of education, guiding them to useful sources of information for the study of problems in this field.

**Rethinking Religion.** By John Haynes Holmes. New York, Macmillan, 1938. 249 p. \$2.25.

The minister of the well-known Community Church of New York City traces the evolution and the social importance of religion through the ages, and gives his credo on the existence of God, the importance of prayer, the possibility of immortality.

**Christianity and Politics.** By Albert Hyman. Philadelphia, Lippincott, 1938. 331 p. \$3.00.

The purpose of this book is to portray the historical development of forces and systems of thought that today attack both democracy and Christianity, in order to give the reader a sound basis of judgment.

**Rehearsal.** By Miriam A. Franklin. New York, Prentice-Hall, Inc., 1938. 418 p. \$3.50.

This book is written for anyone who directs plays or teaches dramatics. It would be valuable for a director of religious education who is trying to train a group of young people in the principles of acting. It contains short excerpts of plays which can be used as practice material by any group studying acting.

**A Religion for Democracy.** By Russell Henry Stafford. Abingdon Press, 1938. 216 p. \$2.00.

An interpretation of Christianity in doctrine, mission, method, and institu-

tions as the source and the support of a democratic society. A basis for understanding why the totalitarian state necessarily repudiates or subverts Christianity and why conversely the preservation of democracy is tied up with the extension and practical application of Christianity.

**The Achievement of Personality.** By Grace Stuart. New York, Macmillan, 1938. 192 p. \$1.75.

According to the author, all personality is the result of relationships. She then goes on to discuss the ways by which personality is made by and for relationships, making thorough use of the best results of modern psychology and the deeper phases of religion.

**How Good Are Our Colleges?** Public Affairs Pamphlet No. 26. New York, Public Affairs Committee, Inc., 1938. 31 p. 10 cents.

The figures which this pamphlet presents are challenging to anyone who is in a position of counseling young people concerning further college education.

**A Study of Some Factors Making for the Continued Participation of Individuals in the Program of a City Church.** By J. Leslie Dunstan. Honolulu, T.H., 1938.

A research study dealing with the problem stated in the title. An intensive case study of the program of a large city church over a period of ten years.

## Books Received

†AND YE VISITED ME, by Russell L. Dicks. Harper. \$2.50.

THE BOOK OF A THOUSAND TONGUES, edited by Eric M. North. Harper. \$2.50. An account of the translation and publication of all or a part of the Bible into more than a thousand languages and dialects, with over 1100 examples from the text.

\*CHILDREN'S WORSHIP IN THE CHURCH SCHOOL, by Jeanette E. Perkins. Harper. \$2.00.

\*CHRISTIANITY AND THE CREATIVE QUESTS, by Gaius Glenn Atkins. Cokesbury. \$2.00.

\*THE COKEBURY GAME BOOK, by A. M. Depew. Cokesbury. \$1.75.

A DIAGRAM OF SYNOPTIC RELATIONSHIPS, by Allan Barr. Scribner's. \$1.25. The relationships of the Synoptic Gospels presented in diagram form.

†DISCUSSING RELIGION CREATIVELY, by C. R. and L. A. Athearn. Revell. \$2.00.

EDUCATION, edited by Henry H. Meyer. A Monthly Magazine. January 1939 issue. Palmer Co., Boston. 50 cents per copy. This issue of a journal on general education is devoted to religious education in the leading faiths, under various auspices, and to some of the fundamental problems it faces today.

ESSENTIALS OF BIBLICAL HEBREW, by K. M. Yates. Harper. \$2.50.

EVANGELISM FOR THE WORLD TODAY, edited by John R. Mott. Harper. \$2.50. A symposium by Christian leaders throughout the world on the meaning of evangelism.

FEATHERS AND FUR ON THE TURNPIKE, by James R. Simmons. Christopher. \$1.75.

THE FINGERPRINTS OF GOD, by William M. Orr. Cokesbury. \$1.00.

FROM BUILDING TO NEIGHBORHOOD, by A. J. Gregg and Charlotte Himer. Association Press. 50 cents. A manual on the decentralization of group work with boys by the Y.M.C.A. See February editorial, "Are We Too Building Conscious?"

THE GRAPHIC BIBLE, by Lewis Browne. Macmillan. \$1.00. A new and inexpensive edition of a book published some years ago. With its animated maps, summaries of the Old and New

(Continued on page 39)

\*To be reviewed.

†Reviewed in this issue.



# GRADED CURRICULUM AND GENERAL PROGRAM MATERIALS

Published from October 1938 to January 1939

THIS is the second quarterly list of graded curriculum and general program materials, undated and continuously available after publication. You will recall that the first list appeared in the December 1938 issue of the *Journal*. These lists, announcing such materials very soon after they are published, will prove valuable to church leaders in selecting materials for church school classes, worship services, young people's societies, vacation church schools, elementary leadership training, and dramatic activities.

Annotations have been prepared by the editors or publishers themselves, with the Bureau of Research of the International Council guiding the selection, editing, organizing, and classifying of the materials.

References are classified according to the major emphasis of a publication; therefore sections immediately preceding and following should also be consulted.

The materials included were published during the period from October 1, 1938 to January 26, 1939, the date of going to press.

Consult the December 1938 issue of the *Journal* for suggestions concerning the building of a cumulative index of materials.

## I. Religious Education of Children

### A. Nursery

KEYSER, WILMA SUDHOFF. *Planning for Nursery Children*. Philadelphia, Judson Press, 1938. 95 p. \$40.

For all concerned in the proper growth and religious development of the nursery child. Suitable for use in course 221a, "Planning for the Nursery Child."

### B. Nursery, Beginner, Primary, and Junior

BAKER, CLARA BELLE, and KOHLSAAT, CAROLINE. *Songs for the Little Child*. New York, Abingdon Press, 1938. 100 p. Cloth, \$2.50. Illustrated edition of earlier publication.

A collection of songs for nursery, beginner, and primary children for use in the home, the public school, and the church school. Illustrations by Pauline Batchelder Adams.

GREEN, SARAH E. *A Guide for Vacation Church School Workers*. Chicago, Board of Education, Methodist Episcopal Church. Revised, 1939. 16 p. \$05.

Suggestions for setting up a vacation church school, involving beginner, primary, junior, and/or intermediate children.

Thoughts of God for Boys and Girls. A Children's Fellowship of Prayer. Hartford, Connecticut Council of Churches and Religious Education, 1939. 48 p. \$10.

Devotional materials for use particularly during the Lenten season by families having boys and girls from three to twelve years of age.

### C. Primary

BARBOUR, DOROTHY DICKINSON. *Working in the Church*. New York, Morehouse-Gorham Company, 1938. 150 p. Cloth, \$2.00.

A fourteen-unit activity course in which third grade children learn about their own parish church and help in its program at home and abroad. Directions to teacher, activity suggestions, lists of source materials.

CHURCH SCHOOL CLOSELY GRADED COURSES. Course I, Part 2, Jeanette Perkins Brown, *Growing in God's World*. Course II, Part 2, Ethel L. Smither, *Work and Worship in the Church*. Course III, Part 2, Meta R. Lindsay, *Learning to Live as Friends of Jesus*. New York, Graded Press, 1938. Teacher's Textbooks, \$.40 a part; child's Primary Bible Folders, \$.12½ a part; Picture Sets, \$.75 a part; Folder Cover, \$.02½ each.

PERKINS, JEANETTE E. *Children's Worship in the Church School*. New York, Harper & Bros, 1939. 233 p. Cloth, \$2.00.

A guide to building primary worship programs and a source book of songs, prayers, poems, stories and litanies. Based on materials and methods used at the Riverside Church in New York.

RAUSCHENBERG, LINA A. *A-Visiting We Will Go*. Nashville, Cokesbury Press, 1938. 80 p. \$25.

A world friendship unit on the life of children in Brazil, for use in the Sunday church schools in connection with the Church School Closely Graded Courses.

### D. Primary and Junior

BIBLE BOOK OF GIRLS AND BOYS SERIES. No. 1. Elizabeth L. Reed, *When Jesus Was a Boy*. Teacher's Guide, 20 p., \$.15. Boston, Pilgrim Press, 1938. For third and fourth grades.

BIBLE BOOK FOR GIRLS AND BOYS SERIES. No. 2. Elizabeth L. Reed. *When Jesus Grew Up*. Pupil's Book, 32 p., \$.20. Teacher's Notes in January, February, March, 1939 issues of *Pilgrim Elementary Teacher*, \$.25 a quarter; to be published later in pamphlet form. Boston, Pilgrim Press, 1938. For third and fourth grades.

ONCE UPON A TIME SERIES, Primary and Junior Reference Cards. Series 1, *Manners and Customs in Bible Times*. Series 2, *Working and Traveling in Bible Times*. Philadelphia, Westminster Press, 1938. \$.50 for each set of twelve cards.

Each a series of 12 cards 8½ by 13, with pictures in color and explanatory material for use on browsing tables and in reference work. Provide background concerning costumes, furnishings, ways of traveling, and housekeeping.

### E. Junior

BAXTER, EDNA M. *Living and Working in Our Country*. New York, Methodist Book Concern, 1938. 199 p. Cloth, \$1.00.

Unit in weekday religious education for Christian Citizenship Series for grades five and six. Fosters understanding and appreciation by juniors of some problems where Christians need to think and grow in brotherly love.

JUNIOR BIBLE WORKBOOK SERIES. No. 10. Pearl A. and Benjamin S. Winchester, *How the Church Began*. Pupil's Book, 48 p., \$.20. Teacher's Guide, 31 p., \$.15. Boston, Pilgrim Press, 1938.

JUNIOR UNITS FOR SOCIETIES, CLUBS, AND OTHER GROUPS. Vol. III, No. 2. Unit in three parts: "Growing Up," "Wanderers in Old Testament Times," and "The Church at Work in the City." Westminster Press, 1938. 72 p. \$30.

KLEIN, SARAH G. *Getting Acquainted with Our Friends in France*. New York, Fleming H. Revell Company, 1938. 30 p. \$60. Illustrated.

Unit in world friendship showing how American children may be put on a friendly footing with French children by picture and story, visiting French ships and places where French exhibits are on view, and by introduction to some of France's great men and women.

SMITH, UNA R. *Neighbors South*. Nashville, Cokesbury Press, 1938. 80 p. \$25.

A world friendship unit on the life of children in Brazil, for use in Sunday church schools in connection with the Church School Closely Graded Courses.

## II. Religious Education of Young People

### A. Intermediate and Senior

Let's Put on a Stunt. Toronto, Religious Education Council of Canada, 1938. 72 p. \$25, cash with orders.

For banquets, social evenings, campfires. Includes sections on sketches, dialogues, charades, pantomimes, dramatics, side-shows. For boys.

Trotter, Marjorie. *A Girl and Life's Adventure*. Toronto, Religious Education Council of Canada, 1938. 119 p. \$60, cash with orders.

Supplementary program materials. Written to help girls find reality in days of baffling problems and shifting standards.

### B. Senior

KEYSTONE GRADED COURSE XI, Part 2, Roy A. Burkhart, *Making Our Friendships Christian*. Pupil's Textbook, 126 p., \$.18. Teacher's Textbook, 189 p., \$.35. Philadelphia, Judson Press, 1938.

WESTON, SIDNEY A. *The Ten Commandments and the Teachings of Jesus*. New York, Association Press, 1938. 64 p. \$25.

A course of study based on the Ten Commandments and teachings of Jesus.

## III. Religious Education of Young People and Adults

DUN, ANGUS. *Studies in Church Unity*. New York, Joint Executive Committee of Faith and Order and of Life and Work, 297 Fourth Avenue, 1938. 48 p. \$.15 single copy; twelve or more \$.10 per copy.

Discussion course which begins at the level of actual experience, and develops by simple steps



the hopes and difficulties in the way of unity which challenge churches today.

HEIM, RALPH DANIEL. *Workbook for Old Testament Study*. New York, Thomas Nelson and Sons, 1938. 126 p. \$1.00.

A testing ground for Bible study. Perforated leaves. Includes maps and projects for further study. References to basic texts in the field. High school and college grade.

RODGERS, ELSIE G. (compiler) *Christianity and Economic Justice*. Philadelphia, Board of Christian Education, Presbyterian Church in the U.S.A., 1938. 48 p. \$.25.

A four-period unit of worship and discussion for adults and mature young people, inquiring into the problem of economic injustice and its implications for Christian citizens. Contains worship suggestions, discussion outlines, source material, questions for further study and a reference list.

TURCK, CHARLES J. *Liquor and Modern Life*. Philadelphia, Board of Christian Education, Presbyterian Church in the U.S.A., 1938. 48 p. \$.25.

A four-period unit of worship and discussion for adults and mature young people. An inquiry into the personal and social cost of alcohol and the Christian's responsibility in relation to it. Contains worship suggestions, discussion outlines, source material, questions for further study and a reference list.

#### IV. Religious Education of Adults

BRUNELLE, WANZER H. *A Christian Amid Clashing Authorities*. Philadelphia, Westminster Press, 1938. 122 p. \$.50.

Guide for effective living amid such clashing forces as conflicting group practices and controls, Bible teaching, economic necessity, the church, and governments. Course gives a positive Christian answer to the question, How shall I discover that authority which shall be dominant in my life?

CARLYON, JAMES T. *Getting Acquainted with the New Testament*. Nashville, Cokesbury Press, 1938. 39 p. \$.15.

An elective course, providing a special introduction to the New Testament.

LONGLEY, PEARL DORR. *The Rebirth of Venkata Reddi*. Philadelphia, Judson Press, 1938. 349 p. \$.250.

A novel of family and social life in the India of today. Useful as supplementary material in missionary education.

McAFEE, CLELAND B. *Worship Services for Women's Organizations in Presbyterian Churches*. Philadelphia, Presbyterian Church in the U.S.A., 1938. 29 p. \$.10.

Six devotional periods for individual or group use leading to thought of the benedictory words of the Scriptures. Issued by the Women's Joint Committee of Boards of National and Foreign Missions and Christian Education. Equally suitable for churches of other denominations.

RAINE, JAMES WATT. *Job, The Prince of Uz*. Boston, Walter H. Baker Company, 1938. 45 p. \$.50.

Four-act play, based upon book of Job. Tragic drama of human soul, with outcome a moral and spiritual victory. Thirteen men and four women

characters. No royalty first performance, if eight copies play purchased. Repeats, \$.50.

RIPPY, M. LEO. *The Church Working with Young Adults*. Nashville, Cokesbury Press, 1938. 160 p. \$.60.

A leadership training text capable of being used on the First or Second Series level, outlining the program of the church school as related to Christian adults.

*Stewardship Programs*. Philadelphia, Board of Christian Education, Presbyterian Church in the U.S.A., 1938. 15 p. \$.10.

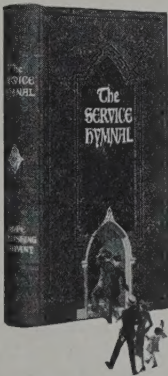
Includes two stewardship worship services for use as devotional materials at any meeting, and two entire programs on Christian stewardship for use at meetings of any adult organization or group in the church. Planned for use in Presbyterian churches, but of equal value for groups of other denominations.

WATKINS, W. T. *Toward the Christian Ideal of Brotherhood*. Nashville, Cokesbury Press, 1938. 32 p. \$.10.

An elective course dealing with basic questions related to Christian social action.

Are you familiar with the classified and annotated *Christian Education Bibliography* now prepared annually by the Bureau of Research, with the cooperation of about thirty leaders in this field? This appears in a spring issue of the *International Journal*, the 1937 edition appearing in the May 1938 number. Have you secured a copy of the pamphlet, *Christian Religious Education Bibliography, 1931*

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through 1936, which brings together the references included in the various editions of the bibliography during this period? If not, it may be secured from the International Council for fifteen cents per copy.

## Books Received

(Continued from page 37)

Testaments and other features, it is a useful reference book for Bible study.

GREEN TIMBER, by Esther G. Hunt. United Lutheran. 75 cents. A second prize winner in a fiction writing contest, this being a fictional account of home mission work in the woodlands of the Northwest.

THE GROWTH OF LINCOLN'S FAITH, by Harlan H. Horner. Abingdon. \$1.50. A brief popular treatment of Lincoln's religious attitudes and beliefs throughout life.

HOW GOOD ARE OUR COLLEGES? Public Affairs Pamphlet No. 26. Public Affairs Committee, Inc. 10 cents.

HOW TO MAKE A COMMUNITY YOUTH SURVEY, by M. M. Chambers and H. M. Bell. American Council on Education. 25 cents. An American Youth Commission guide to initiate surveys of youth needs.

IN THE STEPS OF MOSES THE LAW-GIVER, by Louis Golding. London. 2/6.

INSPIRED YOUTH, by Olive M. Jones. Harper. \$2.00. A collection of experiences of young people from the ages of three to sixteen interpreted in the light of the Oxford Movement.

JESUS AND THE EDUCATIONAL METHOD, by Luther Allan Weigle. Abingdon. \$1.00.

KNOWING JESUS THROUGH HIS FRIENDS, by Claude Allen McKay. Revell. \$1.25.

MASTER THOUGHTS FOR VICTORIOUS LIVING, edited by Dumont Clarke. Hinkhouse. \$1.00.

MEDITATIONS ON THE HOLY SPIRIT, by Toyohiko Kagawa. Cokesbury. \$1.50. Kagawa and no other could write this book, the theme of which is that the Holy Spirit is love and joy, that it has power to change men from self-centered life to a God-centered life, from individualistic life to a life of cooperative service. As a result of some things in this book, Kagawa was summoned home from the Madras meeting of the I.M.C. by the Japanese government.

MEN OF POWER, by Fred Eastman. Volume III. Cokesbury. \$1.50.

NEW TESTAMENT PLAYS, compiled by Community Service Department. National Service Bureau. 25 cents.

RURAL YOUTH: THEIR SITUATIONS AND PROSPECTS, by Bruce L. Melvin and Elma N. Smith. Works Progress Administration. No charge. A government report on an analysis of the present situation and future prospects of rural youth.

OLD TESTAMENT PLAYS, compiled by Community Service Department. National Service Bureau. 25 cents.

SOCIAL ADJUSTMENT IN METHODISM, by John Paul Williams. Teachers College, Columbia University. \$1.60.

ST. PAUL, by A. D. Nock. Harper. \$2.00.

SUGGESTIONS FOR AN ACCOUNTING PLAN FOR A NON-PROFIT ORGANIZATION—THE Y.W.C.A., by Frederick J. Haller. Woman's Press. \$2.00.

TYPES OF RELIGIOUS PHILOSOPHY, by Edwin Arthur Burr. Harper. \$3.00.

UNDERSTANDING CHILDREN, by Lewis Joseph Sherrill. Abingdon. \$1.25.

WHO CAN AFFORD HEALTH? Public Affairs Pamphlet No. 27. Public Affairs Committee, Inc. 10 cents. The results of the National Health Survey made by the United States Public Health Service and related studies.

YOUR COMMUNITY, by Joanna C. Colcord. Russell Sage Foundation. 85 cents. A guide to the study of the community's health, education, safety, and welfare.

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## A Summer Adventure with Intermediates

(Continued from page 16)

quote beautiful thoughts when viewing beauty, instead of saying the old trite sayings, and many memorized as they worked on the projects. Everyone was busy and happy as they worked on the blue prints on the church steps or brushed the stencil letters on the muslin with paint. Several prepared flowers for drying and planned a booklet of unusual charm for a small child.

The leader asked two of them to stay and help her plan the next day's activity. She had secured from a church not too far away permission to use their delightful chapel. The organist consented to play and the minister himself to preside over the worship service on the theme "Finding God in Churches." The two who stayed planned a mystery hike for the group which would lead them in an exciting and happy way to the chapel. The first hour of the next day was spent in the church, finishing the work of yesterday, and then they had great fun in following the clues and finding their way into the quiet stillness of the chapel.

As they walked home several of the group asked some interesting questions about God, so they decided to spend the next day at the church trying to find out what God was like. They each left with a promise to ask at least one person what they thought God was like. When they assembled in the morning the leader gave them the test on ideas of God found in *What Boys and Girls are Asking*, by Desjardins. After this they read the definitions they brought in. This started them thinking about early man and his idea of God. Some of them decided to go to the library nearby and look up some information about the Indians, Greeks, Romans, and other early people and their idea of God. The leader, hoping this would happen, had been to the library and secured the help of the librarian the day before, so no time would be wasted or effort lost. Some elected to use the books the leader had on hand in tracing the Hebrews' idea of God, and some wanted to know what Jesus thought God was like, so they began at once to work on references the teacher gave them.

The rest of the week was spent in sharing the information they brought in, evaluating it, and thinking through the ideas they had themselves. The leader was happy over the way in which they received new ideas and cast away old ones that had really been harmful in their relationship to God. A trip to a Jewish synagogue was made as a natural result of their study.

Monday of the second week found twenty enrolled and the fifteen originals happy and eager for work. The leader had made arrangements with a friend, whose hobby was religious art, to share with the group, in her home, the story of God in art. The boys seemed particularly interested in this excursion. Tuesday, the Board asked that some of the things they had been doing and seeing be put down in form to be remembered. It was really notebook day, but Memory and Hobby books were popular. Such eager interest in getting the correct Scriptures used, recorded on the Bible page! What fun writing up in diary form the happenings of each day! Many sketched what they wished to remember, and some traced the idea of God in chart form.

The last day of the school the leader talked with them definitely about how they were going to live in a God-like way. Several plans were drawn up for action in their church school, their homes and their public school lives. They also spent some time in evaluating the Church Summer Ad-

venture Club. They said frankly what they liked and didn't like and made suggestions for the coming summer. They wanted to have a play the next time! Otherwise it had been swell!

## What Standard for Your Home Life?

(Continued from page 20)

Western civilization and are bound to continue for some time to come.

It may be helpful here to remind ourselves of the difference in the roots of goodness and idealism that were urged by Jesus in his day, in contrast with the arbitrary standards of Old Testament law. Where Moses called his people to follow a set of rules that were mostly prohibitions, things *not* to do, Jesus called his followers to love him and to love God and one's neighbor. It is one of the strange paradoxes of our day that parents in the church founded upon this conviction as to the character-building importance of love need to be reminded by psychiatrists—the soul-doctors of today—that love is more fundamental than the law.

## What Is Ahead in Medical Service?

(Continued from page 21)

courts a six to one decision was rendered approving the plan.<sup>6</sup>

It appears, therefore, that while the avowed opposition of the American Medical Association to any fundamental change in the administration of medical service continues, public opinion is forcing concessions in the direction of socialized medicine, both through a public plan of health insurance and through voluntary associations for "group" practice.

### QUESTIONS FOR DISCUSSION

1. Is there a group medicine plan in operation in your vicinity? If so find out all you can about it. Have interviews with members and also physicians in the plan. Also interview physicians not in the plan to discover whether it is considered undesirable from their viewpoint, and if so why.

2. Interview physicians or representatives of clinics to discover their plans and policies for adjusting the cost of medical service to ability of the patient to pay.

3. Secure and study publications cited in this article for further information.

4. Consider the values and the difficulties which might be involved in the church itself encouraging the plan of group medicine among its members.

5. Consider the "pros and cons" of public health insurance (1) for lower income groups; (2) as a part of Social Security; (3) on a voluntary basis for every one; (4) on a compulsory basis for every one; (5) as an employer obligation; (6) as a joint employer-employee obligation.

<sup>6</sup> *Survey Graphic*, November, 1938.

## A Good Friday Service for Children

(Continued from page 9)

RESPONSE: "Saviour, Hear Us, We Pray"—Brahms.

By Junior Choir

HYMN: "Tell Me the Stories of Jesus"

STORY: "The Young Man with a Daring Dream"

(From "The Kingdom of Love," by Blanche Carrier\*)

HYMN: "Just As I Am, Thine Own to Be"

BENEDICTION

POSTLUDE

\* Published by George H. Doran Co., New York. The story was reprinted in the February, 1938 *International Journal*, page 29.